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For Children, For Community

Chinatown Childcare Providers Plan for Improvements

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THE SAMPAN

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NEWS

LOCAL



Giving Life. One of the highlights of the dinner-discussion event "Asian Women: Eat, Speak, Share!" held on July 22 was when Helen Woo, a member of an all-women lion dance troupe 60 years ago, performed "dim cheng," the ritual act of giving life to a lion head. The ritual entails dipping a brush in a red powder mixed with water and brushing it on the lion's eyes, nose, mouth, ears and along its body to give them and, ultimately, the whole lion life. To be chosen to perform the ritual is a high honor.

First Event Giving Asian Women Chance to Eat.Speak.Share! a Success

By Grace Cheng

On a serene, balmy, summer night along the Charles River, over 130 Asian women of different ages, professions, and life experiences from the Greater Boston area gathered at the Cambridge Boat House for an intimate evening of fine food, engaging discussions, and lively story-telling. The event, "Asian Women: Eat.Speak.Share!," was organized by Gund Kwok, Boston's only Asian Women Lion Dance Troupe, and co-sponsored by Asian Sisters In Action, the New England Chinese Women Association, Asian American Resource Workshop, Coalition for Asian Pacific Youth and the Massachusetts Vietnamese American Women's League. The forum provided Asian women the chance to share stories, inspire each other, celebrate the talents of women and encourage each other as leaders.

Gund Kwok, Chinese words meaning "hidden strength," is made up of 16 women led by Reverend Cheng Imm Tan, and has been performing lion dances since the troupe was established in 1998. The lion dance itself is a martial arts form that uses a paper lion head and cloth as a symbol of power and courage. It is physically demanding and was traditionally performed only by men. Gund Kwok was established to give Asian women the opportunity to show Asian women's power as well as build teamwork and leadership.

Since the founding of the troupe, Gund Kwok has donated money raised from performances to causes that empower or help young Asian women to find successful, inspiring role models in the community. The first and past recipient of donations from Gund Kwok was the Asian Task Force Against Domestic Violence, a non-profit battered women's shelter and advocacy program with its headquarters in Boston's Chinatown. This year, the troupe announced the Gund Kwok Asian Women Leadership Grant, created to sponsor two young Asian women between the ages of 15-22 to work under the mentorship of an Asian

woman leader over the course of one year.

Application forms for these two separate grants of \$3000 each may be obtained by contacting Cheng Imm Tan. The application deadline is August 31, 2001.

One of the highlights of the evening was two special guests, Helen Woo and Midge Eng who were part of a girls lion dance troupe 60 years ago. Both women, now 78 shared the story of how an all-girls lion dance troupe was formed to raise money to support the Chinese during the Japanese occupation of China.

Other highlights from the evening included an open panel discussion that explored the views and life experiences of three Asian women. An Dao Kolbe, 30, spoke about her experiences as an adopted Vietnamese woman who grew up in a German household in the Middle East before coming to the United States. Helen Woo, reflected on her struggles growing up in a time where Asian women were told "to giggle, cross your legs under your seat, and always be polite." Judy Khy, 17, who grew up in Boston balanced the set of panelists by giving her story as a Cambodian refugee and sharing her thoughts on leadership. "To support my leadership, it would be useful if people did not just criticize and give suggestions but would actually pitch in to help," she said.

After a lively parading of colorful lions and an inspiring lion dance performance with lettuce and orange blessings, the night concluded with women sharing their stories at their tables and a round of table question-and-answer discussions. At each of the tables, women were given the chance to ask anonymous questions of each other and learn about the hidden selves that Asian women seldom show or talk about. The lively conversation that followed covered everything from body image to dating, to beliefs on interracial subjects, to the struggles of being an Asian woman of yesterday and today.

Given the success of this year's event, Gund Kwok may be planning the event again, in hopes of reaching more Asian women and helping them feel connected to something bigger than their own personal histories; a chance to be part of a larger community of Asian women who support each other to live bigger and bigger lives.

For more information about Gund Kwok, The Gund Kwok Asian Women Leadership Grant, or the Eat.Speak.Share! event, please contact Cheng Imm Tan at (617) 364-7960 or email at gundkwok@hotmail.com

Local Asian Groups Urge Hate Crime Prosecution of Laotian Man's Murder

Six New England area Asian Pacific American and Laotian American groups sent a letter today to New Hampshire Attorney General Philip

McLaughlin, calling upon him to prosecute the brutal killing of Thung Phetakoune as a murder and a hate crime. The groups warned McLaughlin not to ignore the hate crime aspect of Richard Labbe's murder of Mr. Phetakoune.

"This is not just an attack on one man or one family," stated Phitsamay Sychitkokhong, a Laotian American activist and development director of the Coalition for Asian Pacific American Youth. "This crime terrorizes the entire Laotian American and Asian Pacific American community in New England. Mr. Labbe targeted the victim simply because he was an Asian. Labbe was looking to attack anyone who was Asian, even an elderly man half his size."

Chi Chi Wu of the SafetyNet Anti-Asian Prevention and Education Project stated "Mr. Labbe appears to have a number of racist and anti-Asian comments both before and after his assault on Mr. Phetakoune. Even the police in sworn affidavits recount how Labbe stated his attack was 'payback' to Asians. There is no question this murder was a hate crime, both legally and morally."

The Asian Pacific American groups sending the letter noted that hate crimes against the Asian Pacific American community continue to be a festering problem. A recent report shows that attacks on Asian Pacific Americans increased 13 percent from 1998 to 1999 in this country, despite a decline in nationwide violent crime rates. During 1999, there was four brutal racially-motivated murders of Asian Pacific American victims.

The groups also noted that Labbe's racist remarks typify why hate crimes against Asian Pacific Americans continue to grow, because of the perception that Asian Pacific Americans are "foreigners" and "enemy aliens," even if they are native-born Americans or fought as allies of the United States. The groups emphasized that Labbe's crime should be punished as a hate crime, because it is representative of the bigotry that makes Asian Pacific Americans the targets of hate violence.

(The Asian American Resource Workshop provided the information for this news story.)

NOTICE OF REQUEST FOR PROPOSALS FOR OPERATING GENERAL PARTNER AND PROPERTY MANAGEMENT COMPANY

The Franklin Park Development Tenants Association ("FPDTA"), acting through its subsidiary, Franklin Highlands, Inc. ("Fill."), is seeking an Operating General Partner to manage the business affairs of Franklin Highlands Limited Partnership and to help residents maintain control and ownership of Franklin Highlands, a 270-unit development located in the Dorchester/Roxbury section of Boston. FHI is also seeking to select a Property Management Company to act as management agent for the Development. The Development is included in a program known as the Demonstration Disposition Program under which the Department of Housing and Urban Development ("HUD") designated the Massachusetts Housing Finance Agency ("MassHousing") to carry out the rehabilitation and disposition of approximately 2,200 HUD-owned units in eleven developments in the Roxbury, North Dorchester and Lower Roxbury neighborhoods of Boston.

The criteria by which the Operating General Partner and Property Management Company will be selected are outlined in the Request for Proposals (RFP). A copy of the RFP may be obtained by downloading the RFP posted on the MassHousing web site at www.MassHousing.com. Interested Applicants are encouraged to attend a pre-proposal conference that will be held on **Tuesday, July 31, 2001** at 10:00 a.m. in FPDTA's offices at the following address:

246 Humboldt Avenue
Dorchester, MA 02121

Inspection of the development will not be conducted at any other time. Copies of the RFP will not be distributed at the pre-proposal conference. Please bring your own copy. Ten (10) copies of the final proposals will be due on **Wednesday, August 22, 2001** at the offices of the attorneys for the development:

Brown, Rudnick, Freed & Gesmer
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Boston MA 02111
Attention: Mr. Jeffrey Sacks
or Mr. Walter B. Howell, III

The FPDTA and FHI are equal opportunity entities and will make reasonable accommodation or provide materials in alternate formats as required by law.

Rental Assistance Housing Search Specialist

The Quincy Housing Authority is seeking to hire a person who will provide a high level of professional support to families receiving rental assistance vouchers and certificates in locating and securing appropriate safe and sanitary rental units for participation in its Rental Assistance Program. He/she will coordinate housing search activities within the Authority and interact with other agencies and landlords, and provide additional support to the Department as needed. Candidates must be a high school graduate and/or possess a GED with three years experience in related position. Prior experience working with landlords and tenants required. Must have the ability to travel throughout the city of Quincy and its surrounding communities. Starting salary \$28,465 plus \$1500 increase after first year. Applications and resumes may be submitted to **Jacquelyn S. Loud, Assistant Director, Quincy Housing Authority, 80 Clay Street, Quincy, MA 02170 until 4:00 p.m. August 17, 2001.**

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COVER STORY

A Project for the Children

Chinatown Childcare Providers Have a Plan for Improvement

By Anita Chang, Translated by Louise Chou

At present, there are many low to moderate-income families in Chinatown. Often both parents have to work to make ends meet. Even with this effort, they may not earn enough to pay for childcare services. In addition, the demand for childcare services exceeds the supply in the community. As a result, some parents send their children to unqualified childcare centers, allow their children play unsupervised, or must find relatives willing to supervise the children. However, three Chinatown childcare providers--Boston Chinatown Neighborhood Center (BCNC), the Wang YMCA, and American Chinese Christian Educational and Social Services, Inc. (ACCESS)--have joined forces to improve the situation.

The three have collaborated to create the Chinatown Childcare Project (CCP). The Project will promote high-quality and affordable childcare services that can satisfy the cultural and language needs in the community.

To meet its goals, the CCP will utilize the full \$200,000 available in the Millennium Place Childcare Fund. The Fund is part of the community benefits package that the Chinatown/South Cove Neighborhood Council (CNC) and other community organizations negotiated for with the Millennium Partners Boston (MPB), the developers of Millennium Place, in 1998. MPB paid out the \$200,000 in 1999, and it has remained untouched since. However, the CCP will change this.

At the June 18 CNC meeting, David Moy, executive director of the BCNC and Richard Chin, director of community development at the Wang YMCA, presented the CCP and won the Council's approval to use the \$200,000.

The Project will help the three participating childcare providers expand their services and programs. Each organization will get roughly an equal share (\$62,000) of the Fund and will use the money ways that best suit their individual programs. The three will collaborate to use the remaining money (\$14,332) to offer staff and parent training sessions.

Training childcare specialists and parents

Due to language and culture, childcare centers in Chinatown usually have difficulty training teachers and obtaining funding. With the \$14,332 from the Fund, the participating organizations will be able to offer four training sessions for two years to childcare workers and parents in the community.

The CCP participants see the collaborative training sessions as being an opportunity to foster greater coordination and cooperation between the programs while maximizing the resources. The topics for the first year of the childcare workers' training sessions have been selected. The sessions will focus on issues that often come up when working with community families:

- 1) understanding and serving different peoples;
- 2) understanding and serving people who have special needs;
- 3) recognizing and following up on issues of abuse, neglect and family violence;
- 4) supporting children's English language development in a bilingual environment.

Working directly with families is important too. Cooperation from parents is crucial to being able to offer quality childcare. The first four sessions will address issues that parents often express concerns about:

- 1) investigating approaches to child discipline;

- 2) maintaining open communications with children;

- 3) coping with public schools and teachers;

- 4) understanding the new MCAS requirements and how to support children's learning.

According to past experience, by participating in similar programs, parents gained concrete knowledge and parenting skills, and they no longer felt isolated when raising their children. Previous sessions also helped families in the community establish long-term friendships. These friendships have contributed to strengthening the community.

All participants, staff and parents alike, will evaluate the training sessions. The feedback will be



From Roof to Playground. The Wang YMCA will be able to convert the above roof space into a playground due to the funding the organization will receive through the Chinatown Childcare Project.

used to determine the topics for the second year of sessions.

ACCESS

ACCESS will receive \$61,668 through the CCP that will allow them to support six slots (or spaces in a childcare program) for three years for children from low-income families. ACCESS does not put a limit on low-income slots, and they offer a sliding fee scale that is based on family income. If a child is qualified for the sliding fee scale, his or her name can be placed on the waiting list for subsidized slots. The majority of the children that ACCESS serves are usually from low-income families.

One of the important aspects of the program is that it offers these children the opportunity to get extra help with their schoolwork where they may not be able to get it at home.

"99% of the Children ACCESS serves are from Asian American families. These children usually do not have language obstacles but most of their parents do. These parents are unable to assist their children in doing homework. Therefore, the learning schedules that ACCESS provides are longer than other childcare centers. After school, children can still stay in classrooms and finish homework with teachers' assistance," said Becky Bailey, Director of ACCESS's Children Development Plan.

In the past few years, ACCESS has been able to maintain its sliding fee scale through fund raising and procuring grants. These funding sources have enabled ACCESS to subsidize slots at the lowest end of the sliding fee scale. The addition of the money from the CCP would allow ACCESS to keep six slots available for children at the lowest end of this scale.

The after school program costs \$89 a week for each child. The minimum charge on the sliding fee scale is \$30. ACCESS pays the \$59 difference. All-day childcare costs \$178 per child for a week. The minimum fee for a qualified child is \$65. Again,

ACCESS subsidizes the difference, amounting to \$113.

Every year, ACCESS needs \$3,426 a year to support a child at the lowest end of the scale. Subsidizing six children for one year will cost \$20,556. Therefore, to subsidize the six children for three years, ACCESS will need the \$61,668 from the CCP.

According to the CCP proposal, the money from the Fund would help ACCESS two ways: "This funding, with our existing [Office of Child Care Services] contract, will support half of the children we are serving, who are from families with the greatest need. It will also greatly stabilize our program finance for the coming three years."

Wang YMCA

The Wang YMCA will use \$62,000 from the Fund to do two things. It will use \$49,000 to make capital improvements and purchase equipment. This money will help upgrade the facility and playground to comply with building code requirements for such areas. Secondly, the organization will utilize the remaining \$13,000 to subsidize families and children in its preschool, after school program, and summer camps. Wang YMCA opened its fully operational child care centers in February 2000.

"The children that Wang YMCA takes care of range in age from 4 months to 12 years old," said Wang YMCA's Richard Chin. "Sixty percent of these children are Asian and Chinese Americans, 25% are African American, 15% are Caucasian, and 10% are Hispanics. Most of the Asian American children were born by first generation Asian Americans. Twenty percent of preschool children receive a certain level of financial support. The Wang YMCA has looked forward to having such a chance to develop sound [playground] equipment for the child care center."

Currently, there are 45 slots available for preschool-age children, 24 for the after school program, and 90 for summer camps. Due to architectural design and space limitations, like other childcare centers in Chinatown, the Wang YMCA cannot satisfy the increasing demand for childcare in Chinatown. For example, there are over 50 families on the waiting list for the preschool educational program. However, with the money from the CCP, Wang YMCA will be able to offer some additional childcare slots for the low-income families in the community.

As for capital improvements, the Wang YMCA would like to convert an existing plaza and its rooftop area into a playground for outdoor activities. Part of the plaza will be made into a play area protected by a security fence. By utilizing these spaces, the organization would be able to ease the demands on the indoor play areas. In addition, they will purchase a curtain so the gymnasium can be divided into two distinct areas: one for the childcare center's use, and the second for other YMCA activities.

BCNC

The BCNC will use \$62,000 to fund its Family Child Care (FCC) program for two years. The purposes of FCC program include:

- 1) to train and license Chinese speaking Asian American women who are interested in operating family child care homes;
- 2) to support these women once they are licensed;

Continued on p. 4

The Sampan

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COVER STORY

Children, Continued from p 3.

3) to run family childcare system with state-subsidized childcare slots to benefit low-income families as well as the family child care homes.

BCNC's David Y.S. Moy said that the focal point of BCNC's childcare services lies in human resource training. The funding from the CCP would support an outreach coordinator to recruit, train, and support women in becoming licensed providers. The coordinator would also continue to provide support for the licensees.

Acorn Child Care Center, which is part of BCNC's programming, and Child Care Resource Center of Cambridge implemented the two-year-old FCC program in 1991. Because of the quota limitations for the Acorn Child Care Center, there were (and continue to be) over 300 families on its waiting list. In order to meet the needs for bilingual childcare services, Acorn Child Care Center trained Asian American women to become licensed family child care providers. These providers offered childcare in their own homes.

The Office of Child Care Services (OCCS) indicated that in 1991, when the FCC program began, there were no qualified bilingual childcare providers in Greater Boston. Currently, due to the implementation of FCC program, there are 30 licensed Chinese American childcare providers who serve over 140 children in Greater Boston. There are 13 family child care centers in Boston; 5 in Quincy; 2 in Brookline, Somerville, Randolph, and Newton; and 1 in Chelsea, Cambridge, Revere, and Needham.

From 1991 to 1998, this plan created and supported qualified family child care centers. Asian American women with low to middle income took training programs and most of them had relevant experience in Hong Kong, China, Taiwan, Vietnam, and America. The FCC program has proven that with training, family child care centers are viable options in the Asian communities.

The FCC program has received funding from a range of sources since its inception. Its most recent funding came from the Economic Development Industrial Commission (EDIC). However, in 1998, EDIC decided that it would no longer support family childcare programs. Consequently, there were no longer any resources to recruit providers and support existing family child care centers.

EDIC's bad news was followed by some good news from the OCCS, who issued a request for proposals to provide childcare subsidies. BCNC and VIET-AID in Dorchester applied for and received the funding for 30 subsidized slots for home child care providers. BCNC subsidized 20 slots in its FCC program, and VIET-AID subsidized 10 slots for providers in the Vietnamese community. The funding helped to stabilize the FCC program. The much-needed overhead pays for a full-time combination director/home visitor and part-time family workers who provides support for homes participating in the FCC program.

While the funding from the OCCS has helped the FCC program considerably, there is still a need for an outreach coordinator who could recruit Asian American women who are willing to enter

the FCC program. The CCP will provide the money to hire such a coordinator for 30 hours a week for two years.

The FCC program helps disadvantaged participants in several ways. First, the program provides a specific, valuable skill to mostly immigrant, low to moderate-income Asian American women. Second, once licensed, these home child care providers have a long-lasting career and a consistent salary. For the two years of funding through the CCP, BCNC would like to see 15 new women enter the FCC program and 20 homes be licensed for child care.

The outreach coordinator will recruit potential candidates for the FCC program through a number of means. He or she will contact local media resources to publish information about the program. Since the program is part of BCNC's operation, all relevant information will be sent to other BCNC departments, such as the Acorn Child Care Center, the Adult English as a Second Language (ESL) program, and the Red Oak After School program. Because 80 percent of the students in the ESL program are women, this could be an immediate source of applicants. The outreach coordinator will also send fliers to and meet with directors of Chinatown social service and community-based organizations.

The FCC program provides a full range of training and support for applicants and, later, once they have earned their license. Each participant in the program receives infant and preschool CPR and first aid training. A unique aspect of the program is that it offers this important training in Cantonese. Furthermore, the FCC program helps the participants prepare their home for inspection, which is a requirement for licensing, and FCC program staff members translate for them when interacting with the home inspectors. Overall, the FCC program maintains constant communication--providing resources and advice--with the home child care providers. And, providers who have completed the program can also become trainers for the new participants.

The FCC program is not only for the providers. Parents can go to the BCNC to learn about the differences between licensed and unlicensed child care providers. They also learn about how to look for providers that suit them and how they can apply for subsidized slots.

The FCC program fulfills several child care needs that currently exist and have for some time in Chinatown. It helps the many families within the community. Parents who work long hours

almost seven days a week need a place that their children can go to that will be safe and nurturing. This childcare also needs to be affordable. Family child care providers offer a solution to this dilemma. Not only do they give the care parents want for their children, but also this system increases the number of childcare options within the community.

The FCC program taps into a rich resource of women who have previous child care training or a willing to learn but have been closed off from child care because of the language barrier and the cost of training. Women, who would otherwise work hours in restaurants or in other service industries, have an opportunity to gain valuable training and earn a better salary.

In essence, the program takes a human resource that currently exists within the community and creates quality childcare that helps parents, thereby strengthening the community as a whole. The CCP will assure that for two years this program will continue to grow.

In winning approval to finally utilize the money in the Millennium Place Childcare Fund, the CCP will take important steps to increasing the quality and availability of child care in Chinatown. Also, because of the CCP's innovative approach to using the funds--allowing each organization to use their share as best fits their programs--its success appears more likely to occur than if each group was forced to use the funds the same way or to create a new program.

If using the funds this way does prove successful, then the CCP will help guide organizations and the community in deciding how to best use the \$1.25 million of child care community benefits that will be paid out to Chinatown by the developers of Lincoln Place. The money will be available once the development has been completed in 2003.

The majority of the information in this article came from the Chinatown Childcare Project proposal.

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TRADITIONS

Man Loving Men

By Fred Chin

Man needing men. Man wanting men. These are emotions natural in men. The feelings of love, need and want bring men together to form brotherhood, partnership, or community among Asian males. It is the social way since the beginning of civilization.

Man befriending man. Man admiring man. Man courting man. Man amusing man. These social behaviors are masculine ways in a world of men's civil culture. Since time immemorial, the attraction between like-minded men has been the interpersonal bond that built nations. Such male bonding has been recorded throughout Asian history.

Man leading men. Man praising men. Man using men. Man sexing men. These behaviors are exercised in public and private uses to build a community of men. Expedient bonds with physical expression and emotional exploitation build characteristics that set male social standards. For eons, characteristics of male behaviors--primal or worldly--create real and false differentiations of masculinity, in other words, masculine preferences in the fraternal circle of men.

Man rejecting man. Man betraying man. Man deceiving man. Man blaming man. Man killing man. These are also natural in a man. Men recognize in themselves these destructive natures caused by male emotions. They are recognized as a part of the man who wants, needs and loves. These conflicting and vulnerable male characteristics make men the more complex and fragile gender.

Men and Manhood

When a boy's fragility changes into adult strength, he is said to have reached manhood. The age when a boy reaches manhood is culturally determined. Most Asian cultures set the cutoff at ages eleven to fifteen, which coincide with sexual maturity. A period of adolescence is not an Asian tradition. The direct path from boyhood to manhood is filled with Asian rituals.

In the Naga culture of the Himalayas, initiation into adulthood included attacking the enemy to get a male skull. To choose a target skull, a man-to-be used his feelings to scan the opposing men and target the man of his repulsion or attraction. It was one of the strategic rules based on unspoken emotion. After cleaning the head, decorating it with colorful beads, precious feathers and animal horns, the skull became a personal trophy of manhood, which simply meant being an adult. This Naga way of men relating to men was practiced for centuries.

Across Southeast Asia, conservative Buddhists ritually shave off their son's hair and enroll the young monks to begin a formal religious education. The Malay, and Moslem families, in Asia hold a coming-of-age party where young men are circumcised while standing bravely at the center of assembled guests. These manhood rituals were lessons to instill characteristics of personal courage, masculine sacrifice and sexual responsibility. Besides religious meaning, these shared rituals have the public meaning of spirituality binding the community.

The Chinese have the 'capping ceremony' for a boy reaching maturity. The occasion occurs at a time when a boy begins a higher level of education. This may also be the time when a family decides that the boy takes a bride. This manhood custom, celebrating scholarship, adulthood, and fertility, combined a boy's intellectual, physical, and sexual maturity into one family event.

This tradition gets its influence from *Vajrayana*, a male health philosophy of Himalayan origin. Its philosophy considers the mind and body is developed through sexuality as an intertwined life journey for men.

Practiced in form without meaning, or eliminated completely, old customs celebrating manhood have been lost to Asian men. The capping ceremony, with new meanings, is performed with a man's marriage rituals, or at a graduation, when the man wears the square cap. Circumcision is a clinical event done quickly at a hospital. Celebration for a young monk's formal education has become a status party to display family wealth. In the culture of headhunters, their old ritual is surfacing as random hostility of male repulsion directed at all men and mankind. Asian male attraction for each other as a fundamental social bond is rejected through feelings of sexual anxiety leading to self or social alienation in a community of men.

Sex and Sexuality

Since recorded Asian civilization, men differentiate sex and sexuality into two distinct civil traditions. Sex has meant mating. To achieve caring and manageable mating that produces children, rules to raise families, rituals to guide marriages, and laws to regulate communities have been instituted.

Manhood rituals designate when a boy can mate. It may not mean the boy can enjoy sex. This led to the practices of bringing a girl into a clan earlier to wait for the bridal moment. Mating activities that unite clan and community through civil, as opposed to religious, marriages became important social events.

The manhood rituals also function as an occasion that sexually shapes a boy. Elevated into manhood, the boy becomes accountable for his own sexuality. Learning about sexual accountability has traditionally been group lessons segregated by gender. The important role of a male mentor took root in this milieu. Men band together to learn about sexuality and built organized bonds, like an army or a monastery, along specific male interests.

Sexuality in the Asian tradition has meant all sensual, emotional, or intellectual activities. This sexuality has a holistic view on male pleasure and intimacy. It may be purely physical or strictly social. It may or may not be sexual. Organized brothels became an Asian cultural institution because, in the past, the places functioned as social establishments where men gathered to sip tea, hold banquet, get drunk, or enjoy conversation--activities leading to friendships. They were teahouses, taverns, or restaurants where men could socialize and play. Sex was not a primary goal for every man. As is the case now, eliminating the social aspects has resulted in a purely sex trade.

Traditional Asian understanding of male pleasure and intimacy is influenced by an exceptional philosophy. This *Vajrayana* philosophy developed and promoted healthy male sexuality. *Vajra-yana*--"Indestructible way"--says male sexual energy is like a diamond--brilliant, clear, and tough. The *Vajra*-discipline for men is over 2000 years old. Gradually, it fused into other traditions like the Mahayana in East Asia and the Hinayana in Southeast Asia to become beliefs and practices with ritualized devotions. The ritual devotions, such as celibacy, spread into the western edge of Asia around the Mediterranean region where it fused again into the local religions.

Arriving in the west, *Vajra* ideas on male sexuality were taught in Buddhism, and local perceptions of Eastern philosophy were amplified as a religion without a God. Today, *Vajrayana* has emerged again under the name of Tantra Buddhism, and is seen as an esoteric if not a secret branch of Tantric religion. Tantra, which means community, considers life as a flowing and changeable journey.

Given its long history around the world, *Vajrayana* also succumbed to ravages of time and influences of other beliefs. The original Sanskrit name is almost never used. Its long history of growth and adjustment, still under change, is noteworthy as a public record on how men around the world deal with ideas on male sexuality. As before, wherever it goes today, *Vajrayana* has an impact on local culture in two major ways.

First, it presents that the men who have sex with men are a part of the male sexual sphere necessary to maintain general social health. Further, it presents that disturbing one man's sexual health disturbs the larger virility of men. Years of gender segregation allowed *Vajra*-men the opportunity to learn this from each other. Basically it says same gender intimacy is natural for men whose virile passion relate to the energy of masculine sexual ravish. Men who practice *Vajra* learn to shape their sexual energy, develop mental skills for physical control, and introduce the basics of contraception--all disciplines that have great social impact today. One other *Vajra* teaching says, by advancing true sexual trust among men, men learn to trust with a real masculine fearlessness.

Second, it challenges the idea of masculinity as being fixed, unchanging, or uniform. Masculinity has simply meant preferred behaviors. *Vajrayana* is one of the earliest human sciences to discover the differences between the inner and outer man. More significantly, it acknowledges variations of the inner man, and of the outer man. To validate masculine and male differences, *Vajrayana* stresses personal awareness. One man's awareness is considered sacred to all men. Self-aware men mindful of the inner man express a whole sexuality to live the life of a genuine man.

Men's core civil traditions in Asia are built on the structural axes of the holistic *Vajra*-discipline. The men tested the tradition through countless conflicts and struggles, but the structural axes are preserved throughout generations of *Vajra*-men. Jungian and Gestalt communities worldwide, and even the old-line Freudians, have been using *Vajra* ideas as references to resolve collective sexual deficiency among men, or to treat personal dissatisfaction in each area of love or desire, sex or lust, and sexuality or masculinity.

Men and Masculinity

Men who have sex with men have troubled all men. It troubles continually because intricately linked behaviors of male sexuality and ideas on masculinity have caused many political and social intrigues. When the Mind Emperor Zhang-de(1506-1521) spent too much time with his favorite Moslem lover Sayyid Husain, Chinese courtiers and scholars wrote volumes about the lack of manly discipline as an affront to masculinity, the bad influence of foreigners, and the hypocrisy of religion.

Today, East West cultural fusion has stirred similar blames. One troubling accusation is that the aggressive spread of Christianity has culturally emasculated Asian men. This is not wholly true. The biblical "I am that I am" (Exodus 3:14) subserves the *Vajra* idea on the indestructibility of a man's sacred nature.

Vajra contradicts Judeo-Christian authority and enforces a *Vajra* premise on the illusory nature of man. *Vajra* history in Asia shows that masculinity has always been changing. The same way Tantra is changing America: with its existential outlook like "live and let live." If a culture emasculates another, it is more accurate to say that the East has emasculated the West. The comfort and ease of Asian men who have sex with men, related to the confidence and ease of Asian masculinity, has threatened sexual customs in the West because this ease softened Western rough and rugged values.

From the 19th century onward, East West acculturation shows that fixed ideas on rugged manliness are disapproved as superficial. This has happened since the critical cultural transition period when Europeans and Americans lived in the French Concession and the International Settlement quarters in Shanghai, China. Emasculation of all men occurred here. Westerners occupying the two pseudo-nations within a nation adopted Chinese lifestyles, embraced the differentiation of *xing* (sex) and *xing-ching*(sexuality), and compromised Western ways. Celibate priests visited brothels, and regardless of marital status, men kept one or more mistresses, or openly courted other men. Outlooks of pedophilia, miscegenation and divorce were tested. Abandonment of Western values outraged the missionaries who condemned the Chinese as corrupt sluts and sodomites seducing the men presumed to be the moral saviors. Such reaction is still typical. It started in every Asian city where Colonialism met Orientalism. Masculinity has since been in recovery from the shock of East West men's civil cultural collision.

Unwilling to be locked into limited thinking, men have searched and expanded culture by learning from each other. Cultural comparisons show that men's capacity to live a full human potential is constrained by unrealistic beliefs on masculinity. Men's capacity to form meaningful relationships, to enjoy sex and sexuality responsibly, and to love truly and deeply are now known to be hindered by cultural illusions and political expectations that are damaging to mankind.

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CALENDAR

July 6-Sept 23 (Mon.-Sat.) 10am-5pm; (Sun.) 12-5pm: The Peabody Essex Museum, located in East India Sq. (Essex & New Liberty Sts.), Salem, will be hosting the exhibition "Secret World of the Forbidden City: Splendors from China's Imperial Palace." The exhibition showcases artifacts from the Palace Museum in Beijing. \$15 admission. For more info, call (800) 745-4054 or visit www.pem.org.

Aug.: Youth, ages 16-21, that are Boston residents and left high school before graduation can enroll in a **GED preparatory class** at Boston: Youth Essential Services, located at 199 Harrison Ave., Boston. For more info, call Marie Mook at 617/482-4243.

Aug 2-30 (Mon.-Thur., 9am-9pm; Fri. 9am-6pm; Sat. 9-5pm): The Newton Free Library will be hosting "Go-Between," an exhibition of paintings by artist Li Tie. The library is located at 330 Homer St., Newton. For more info, call 617/552-7145. (For a profile of the artist see pg. 7)

Aug. 4-22: The Foundation for Chinese Performing Arts will be hosting its **Annual Summer Music Festival** at Walnut Hill School, located at 12 Highland St., Natick. The performers will comprise of faculty members and students like Russell Sherman, Lynn Chang, Hung-Kuan Chen, Pi-Hsien Chen, Bion Tsang, Daniel Han, and others. The program for the events will be available at www.ChinesePerformingArts.net. Admission: \$5 donation at the door, no advance tickets are needed. For more info, call the Chinese Performing Arts Foundation at 781/259-8195, email Foundation@ChinesePerformingArts.net, or visit the above website.

Aug. 5 (Sun.) 10am-5pm: The Chinatown Business Association and the Chinese Community of New England, Inc. will be presenting the **Chinatown Festival** in Boston's Chinatown. The event will feature lion and dragon dances, Thai and Phillipine folk dances, Odaiko New England, tae kwon do and martial arts demonstrations, karaoke, kiddie rides, volleyball

tournament and much more. Admission is free. At 7pm, there will be a dinner with special performances. Tickets for the evening event are \$25. For more info, call 617/338-6868.

Aug. 6 (Mon.) 6-7pm: The Big Sister Association of Greater Boston will hold **information sessions** on how to become a Big Sister. The sessions will be held at the Association's Boston office, located at 161 Massachusetts Ave., 2nd floor. They are seeking women to provide friendship and support to girls in the community. For more info, call 617/236-8060 or visit www.bigsister.org.

Aug. 14 & 15 (Tues. & Wed.): The Horizons Initiative is seeking **volunteers** to play with homeless children living in family shelters and battered women's shelters. A commitment of 2 hours per week for 6 months is required. Daytime and evening hours are available. Applications are due one week prior to training. For more info, call 617/287-1900, or visit www.horizonsinitiative.org.

Aug. 18 (Sat.) 10am-5pm: There will be the **Southeast Asian Water Festival** in the Lowell Heritage State Park, located on Pawtucket Blvd. (along the Merrimack River), Lowell. The event will feature a performance by the Angkor Dance Troupe, Laotian and Cambodian boat races, food and community information booths. For more info, call 978/454-4286 or visit www.southeastasianwaterfestival.org.

Aug. 19 (Sun.) 12-6pm: The Chinese Consolidated Benevolent Association of New England will sponsor the **August Moon Festival** in Boston's Chinatown. The event will feature performances by dance troupes, martial arts demonstrations, storytelling, food and merchandise vendors, and community information booths. Admission is free. For more info, call 617/542-2574.

Aug. 20 (Mon.) 6pm: the Chinatown/South Cove Neighborhood Council will hold its **monthly meeting** at St. James Church, located at 125 Harrison Ave.

Boston Area Rape Crisis Center Offers Free Services

By Hui-Hui Hu

The BARCC provides free services for rape survivors, survivors' families and friends, and for people who were sexually assaulted and their family and friends. All calls and services are confidential. The Center provides five types of services. They offer counseling, including family therapy, couple counseling, individual counseling and closed and drop in group counseling. English (617/492-8306) and Mandarin (617/512-8873) language services are available. Second, they offer a 24-hour hotline in English (617/492-RAPE) and Spanish (617/492-2803). They offer 24-hour medical advocacy. They offer legal advocacy. Finally, they offer public education. If you need service or want to be a volunteer, call BARCC at 617/492-8306.

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DATE:
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NEWS

A Mixed Review: Local Reactions to China's 2008 Olympics

By Adam Smith

On July 14, the International Olympic Committee President Juan Antonio Samaranch announced that Beijing, China, would host the 2008 summer Olympics. For many, especially those living or have lived in China, the news brought smiles.

"I'm pleased. I think that [holding the Olympics in China] will help world peace," said Ying Chang, a native of Beijing who has lived in the United States for 10 years. In 1999, Chang started the Boston North America-China Sports Exchange Association to promote and organize sporting events for Chinese living in Boston.

"China is the most populated country in the world, and America is the most economically developed. This will help China economically," she said.

Her enthusiasm is shared by Raymond Chin, the president of the Chinese Consolidate Benevolent Association of New England.

"It's good for China and the Chinese people. China will open up. More people will understand China. It will promote trade and peace," said Chin, who was born in Hong Kong and has lived in the United States for 44 years.

But for others, the news brought disappointment.

"I think the symbolism of this is terrible," said Don Feder, a syndicated political columnist who has written many columns about China and its relationship to the United States and Taiwan.

For Feder and those who share his opinion, China's human rights record is the biggest concern. They say China's citizens are abused by the government in ways that are unthinkable in countries such as Japan, the United States and those in western Europe. In its year 2000 report on China, Amnesty International, a human rights watch group, accused the country of a list of abuses including arbitrarily detaining thousands of citizens for peacefully exercising their rights to freedom of expression, association or religion; torturing prisoners, and sentencing 1,511 people to death and executing at least 1,000 of them.

"China is the worst human rights violator in the world," said Feder. He said that the IOC should have made China agree to a set of human rights requirements before allowing the country to host the Olympics.

But some say pointing fingers at China for its human rights record, is unfair. "There are human rights problems all over the world. I'm not criticizing anybody, but even in America there are human rights violations," said Chin.

"The human rights in China have already improved," said Chang. "People can speak about the government now. They just can't criticize Communism."

Merle Goldman, a Boston University professor of Chinese history, thinks that China's human rights record is complex.

"If you look at it from the Mao era of 1949 to 1976, certainly there has been improvements. But if you look at it from the standards of today, China is still very repressive. [They're repressing] the Falung Gong movement. And anyone involved in political opposition will be repressed, severely," said Goldman, who wrote "China: New History" and "Sowing the Seeds of Democracy in China."

Many argue that China will be pressured into improving the way it treats

its citizens because the world will be watching the country so closely during the next 7 years.

"This might help human rights," said Goldman. "China won't want to hurt its image."

Others aren't so optimistic. "I think this will make absolutely zero impact on Communist China," said Feder. "It may make human rights worse, especially if the government decides to street sweep and make things look better by arresting vagrants and other people. For years people have said that constructive engagement will improve human rights in China. Business people said that [increased] trade would help. It's wishful thinking; it hasn't happened."

In order to prepare for the Olympics, China may also need to address its emerging environmental problems. Some believe holding the Olympics there will push environmental reforms for the country.

"China will have seven years to improve its environment," said Chang.

Others believe there may be some cleanup, but it would be limited to areas connected to the Olympics.

"I think the lives of the people living in Beijing will be improved, but not the lives of people living in other cities," said Goldman.

As for what would be a better country to host the Olympics, Goldman had one idea.

"I would have preferred that the Olympics be held in Paris, France. But they didn't want them. I think that holding the Olympics gives [China] a sense of importance and status. They might be regaining that status."

Note: Sampan is not taking a side on whether or not the Olympics should be hosted by China.



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Inspirations

"Made in U.S.A."

By Adam Smith

During an interview at his Newton apartment, artist Li Tie and I discussed his artwork, family, and his experience of moving to America. His paintings can now be seen at his exhibition, "Go Between," at the Newton Free Library.

Tie, who had grown up in Beijing, arrived to America in 1987 on Christmas Eve. "At first, I thought America was a wonderland," said Li Tie, referring to the holiday decorations and festivities.

But soon everyone put away their Christmas lights, and the magic of the season faded. Tie quickly learned the realities of being in the United States and not being able to speak English.

"When I arrived at the airport, I didn't speak a word of English. The only job I could get was working at McDonalds, cleaning floors."

Tie had known he wanted to be an artist since he was in junior high school, and he wasn't going to waste his years of art training—he attended the Central Academy of Fine Arts in Beijing—because he couldn't speak the language.

"I taught myself English by listening to a little radio and remembering the words. I would then ask my wife what they meant," said Tie.

Eventually, things did start to brighten for Tie, when he had his first one-man show at Kennedy Studios in North Conway New Hampshire in 1989.

"The show sold out," said Tie, smiling. "That show gave me a lot of confidence."

Obviously, being inspired to create is a big part of Tie's job as an artist. And

one big moment of inspiration came about four and a half years ago, when Tie's wife, Tamara, gave birth to their daughter, Leilah.

"I was exhibiting a rice boat that I made for my masters project on the day my daughter was born. A few days later I took her to the show and set her in the rice boat," said Tie.

That moment so inspired him that he turned it into a work of art. The work consists of three paintings lined up beside each other to create a long rectangle. It shows the image of a small rice boat broken into three sections; the back of the boat is in the left painting; the middle is in the middle painting, and the front is in the right painting. Inside each lay Leilah. Three red words are stamped across the painting: "Made in USA."

"The arrival of my daughter was and is a really big thing for me, and the fact that she was automatically an American seemed kind of strange to me. Putting her in that boat seemed to be a fitting expression of the feelings I was having."

Other things that inspire Tie are being both Chinese and American, his wife and his enchantment of Chinese medicine, such as acupuncture. Remembering China inspires many of his works, as well.

But, when asked if he expects to move back to China, he said he didn't think so; however, he points out that it is more difficult to be an artist here.

"It's expensive to live in America. In China you can sell two or three paintings and make enough to live for a year. Here, two or three paintings make you only enough to pay two months rent."

For more information about Li Tie's exhibition, see the Calendar on pg. 6.

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ARTS

Another "Tale of Two Cities"

By Eric William Schramm

Characters in novels are not always composed of flesh and blood. Paris and London played roles in Dickens' famous novel "A Tale of Two Cities." In her novel "Shanghai Girl," Vivian Yang links the "characters" of Shanghai and New York City with the experiences of Sha-fei, the novel's protagonist.

Navigating the political complexities of communal living as the child of an "enemy of the people," and building on the cosmopolitan pedigree of Shanghai's past, made manifest in her, Sha-fei learns the sophistication and drive that will lead her to a successful life in New York City. Yet, her journey to becoming the first Asian American political appointee, is fraught with experiences of poverty, sexism and racism.

"Shanghai Girl" is not Sha-fei's story alone, though. Besides Sha-fei's account of her journey, Yang has also added the narrative voices of two men who compete for the young woman's affections. An old friend of Sha-fei's father, Gordon Lou is a Chinese-American businessman who has connections to the Chinatown gangs. And Edward Cook is a young American lawyer who has a strong proclivity for all things Asian. While the story of this trio begins in Shanghai, it culminates with a murder and Sha-fei's political appointment in New York.

While Yang sets up several challenges for her protagonist, Sha-fei remains unfazed in her will to succeed in the United States, the "Golden Mountain."

"['Shanghai Girl'] is a celebration of democracy. This person went through persecution, yet she still had the opportunity to succeed," said Yang.

Yang stresses that the novel is a dramatization sprinkled with autobiographical elements. Yang was born in Shanghai in the 60s. Her descriptions of Sha-Fei's early life are memorable because she draws on her own personal knowledge of Shanghai, the climate of suppression at the close of the Cultural Revolution and China's openness in the 1980s.

By the age of 23, Yang was teaching English and journalism at Shanghai International Studies University, her alma mater, and working as a freelance print and broadcast journalist. But, the lure of United States was strong, and she left China to study

in the United States. She received a Master's degree in Communications from the Hugh Downs School of Communications from Arizona State University. She then moved to New York, and, in the early 1990s, immersed herself in writing classes at Columbia University and in writing workshops at the fledgling Asian American Writers Workshop. It was in these workshops that Yang began "Shanghai Girl."

However, the current novel does not resemble the two drafts that preceded it. Yang persisted as all writers intent on becoming successful must do. After adding the two male narrators on the suggestion of workshop participants, Yang completed "Shanghai Girl." In 1995, her hard work was rewarded as the New Jersey State Council on the Arts awarded Yang a 1995-1996 Literature Fellowship based on an excerpt from the novel. Notably, of seven recipients of the Fellowship, Yang was the only one for whom English was not their native language.

Yang's use of three such diverse narrators is unique among the work of contemporary Asian American writers. Yang points to Gordon as being especially unique portrayal of a Chinese American.

"Gordon is an accidental American. He couldn't return or didn't want to return to China after the Communists gained power. He is Chinese but forced to live in the United States. He is confused and so is his value system," said Yang. "This type of character has not been portrayed. I want to draw attention to the different layers of Asian Americans."

What further makes Gordon unique is that he aligns himself with the Republicans rather than the Democrats, the favorite party of many Asian American. This type of political awareness is also what Yang would like people to take from the novel. She would like to see more Asian Americans involved politically as well as recognized for their political participation by mainstream society.

Yang knows how politics and other issues can overwhelm novels. "I'm trying to tackle a number of issues while making sure the novel is entertaining."

To read the first chapter, view the contents or buy a copy of "Shanghai Girl" for \$16 (ISBN: 0-7377-4796-8) visit www.xlibris.com/ShanghaiGirl.html. Or call Xlibris at 1-888-795-4274.

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Studio, One, Two, Three, Four, Five and Six Bedroom Apartments

ETC-CMC, A Division of Cornu Management Co., Inc. will accept applications for the waiting list for studios, one, two, three, four, five and six bedroom apartments in the above mentioned subsidized housing developments located in the south End Neighborhood of Boston. Applications must be obtained in person on August 7, 2001 through August 9, 2001 at the Jorge Hernandez Cultural Center, 85 West Newton Street, Boston between the hours of 10am-4pm. Applications may not be obtained or submitted at any other times.

Housing assistance is provided through Section 8 Subsidy and the Low Income Tax Credit Programs. Eligibility is determined by household income based on household size.

Income Guidelines of Eligibility:

# of Persons	Victoria II & Casas Borinquen 30% of Median Income	Victoria II & Casas Borinquen 50% of Median Income	Viviendas Apts & So.End Apts 60% of Median Income
1 person	\$14,700	\$24,500	\$29,400
2 person	\$16,800	\$28,000	\$33,600
3 person	\$18,900	\$31,500	\$37,800
4 person	\$21,000	\$35,000	\$42,000
5 person	\$22,700	\$37,800	\$45,360
6 person	\$24,350	\$40,600	\$48,720
7 person	\$26,050	\$43,400	\$52,080
8 person	\$27,700	\$46,200	\$55,440

Managed by ETC-CMC
A Division of Cornu Management Co., Inc.



Housing Funded by The United States Department of Housing & Urban Development, Massachusetts Housing Finance Agency, Massachusetts Housing Investment Corporation.

後補名單開放登記

South End Apartment
Casas Borinquen
Viviendas Apartments
Viviendas La Victoria II

套房、一房、兩房、三房、四房、五房及六房公寓

為 Cornu Management Co. 部門之一的 ETC-CMC 將開始接受以上四處，位於波士頓南界的政府補助住房的後補申請名單，申請套房、一房、兩房、三房、四房、五房及六房公寓。

您需親自於八月七日到八月九日早上十時至下午四時，前往波士頓 85 West Newton Street 的 Jorge Hernandez Cultural Center, 索取及繳交申請函。其它時間恕不受理。

本住房的補助來源為“第八類合同”及“低收入納稅補助計劃”。合格申請人的收入取決於家庭大小。

收入限制條件如下：

家庭人數	Victoria II & Casas Borinquen 需為平均收入的30%	Victoria II & Casas Borinquen 需為平均收入的50%	Viviendas Apts & So.End Apts
1人	\$14,700	\$24,500	\$29,400
2人	\$16,800	\$28,000	\$33,600
3人	\$18,900	\$31,500	\$37,800
4人	\$21,000	\$35,000	\$42,000
5人	\$22,700	\$37,800	\$45,360
6人	\$24,350	\$40,600	\$48,720
7人	\$26,050	\$43,400	\$52,080
8人	\$27,700	\$46,200	\$55,440

由 ETC-CMC 管理
為 Cornu Management Co. 部門之一

本住房由美國房屋及都市發展總署、麻州住房財務局及麻州住宅投資公司贊助



求職的要領

方文

夏季是求職的旺季，也是許多剛踏出校門的畢業生尋找生平第一份工作的季節。人才市場時常場面火爆，人山人海，如何在人流擁擠的環境中順利實現求職目標？一個直接影響成敗的關鍵問題是如何在短時間的洽談接觸中迅速引起該公司的人事單位對你的興趣與重視？筆者認為，除了準備好一份簡明扼要、重點突出的個人簡歷外，還取決於你能否三言兩語介紹好自己。

大凡人事單位在場館式人才市場上招聘人才，總想迅速了解應聘者的工作經歷、實際能力與業績、任職資歷等核心要素，至於你所學的專業、學歷、畢業學校、外語和計算機技能素質、年齡、戶口、籍貫等基本情況，在你的簡歷上已經一目了然。那麼，“洽談”的內容就該是最能引發用人單位興趣的東西，筆者根據多年採訪的經驗，提醒求職者，要回答好這三個問題：

第一、你能作什麼？

回答這個問題要表明自己的能力特長適合什麼，說出自己足以勝任招聘工作職位理由並擺出證據或事實，例如在學校曾修過什麼課？學校社團活動曾學習過什麼？是否通過任何證照考試？

第二、你曾經作過什麼？

回答這個問題要突出你“曾經作好過什麼？”即取得過怎樣的工作業績、有過哪些技術革新或專利發明、發表過什麼論文、打開過哪些銷售渠道、創造了多少經濟效益等等。

第三、假如被錄用，你將怎麼作？

回答時，要大膽說出自己的設想，或用建議的方式，向招聘單位出點子，表明自己的胸有成竹和深思熟慮。

有一天，某大出版集團的老板收到一封信，該信是一位求職者寫給他的，信上寫著「不請我是你的損失」。於是，老板決定要見一見他。且不說這位求職

職勇士的面試結果如何，就目前而言，他已勝過其他數百位循環

蹈矩的求職者，獲得一個難得的面試機會。不管這個案例真假如何，但它告訴了我們找工作怎樣出奇制勝，怎樣勝人一等。我們發現，同樣一個學校、一個班級，而且各方面情況相差不大的幾十個同學中，找到工作的順利與否會相差極大，其中的原因，很大程度上是源於不同的求職方法和求職策略。

專家在《求職聖經》一書中介紹了五項最有效的求職方法：

創意外職法：成功率百分之八十六

它的主要特點是根據自己的特長和專業知識，向有興趣的公司查詢職位空缺情況前，設法拜會公司的決策人。實踐表明，那些愈不登廣告招聘人手的公司，競爭對手愈少，如得到雇主垂青，對方可能為你度身打造一個職位。

直接找公司的負責人：成功率百分之四十七

這種方法有較大的難處，因為你很難找到與那些跨國公司、大公司老板會面的機會，你很可能要磨而不捨花上几星期，甚至更多時間，對方才肯見面。

找朋友介紹：成功率百分之三十四

俗話說「多一個朋友多一條路」，

可請教認識的每位朋友，了解哪里正有空缺。由於是朋友、特別是知心朋友，對自己各方面情況比較了解，而且中國人又特別講情面和義氣，所以朋友的介紹是找到理想工作的一條重要的途徑。

找親戚介紹：成功率百分之二十七

向親戚打探各種工作機會，這樣可擴大找工作的範圍，事前便應該給親戚朋友一些較詳細的個人資料，如你要求的工作類別、個人專長等。

利用母校就業指導中心：成功率百分之二十一

由於近幾年畢業生市場化就業工作經驗的積累，各個學校畢業生就業指導中心與不少大的用人單位建立了良好的合作關係，他們對就業資訊、職位空缺掌握得比較全面。

採用這五種成功率較高的尋工方法，最重要的是你要不怕「拉下面子」，同時要有鍥而不舍的精神。

專家也提到四項最為人熟悉、為多數人使用的尋工方法，失敗率卻比想像中高，例如：靠招聘廣告：失敗率百分之七十六至九十五，職位愈高失敗率也愈高；靠職業介紹所：失敗率百分之七十六至九十五，這也視職級高低而定；靠行內專業或貿易刊物的招聘廣告：失敗率百分之九十三。靠大量寄出履歷表：失敗率百分之九十一。

社區簡訊

查里士河貝殼劇場在八月三日及八月十日下午八點鐘有週五輕音樂演奏，八月十一日下午八點鐘七點鐘有過去流行的電影回顧，詳情請洽 617-727-9547 ext.450。

由波士頓市政府、波士頓警察局、市府鄰區服務部門、及華埠鄰區會議所舉辦的華埠聯歡節在八月五日星期日早上九點至下午五點，在華埠大街上舉行。節目內容包括

舞獅、中國傳統土風舞、中國功夫及園遊會攤位。詳情請洽 617-338-6868。

由中華公所主辦的「全僑盛大慶祝第二十三屆中秋節」在八月十九日上午十點至下午六點在華埠舉行，節目內容包括舞龍舞獅、象棋比賽、乒乓球賽及園遊會攤位。詳情請洽 617-542-2574。

第十九屆昆士露天音樂會即日起在八月二十九日，每週三下午七點至九點在 Ruth Gordon Amphitheatre 舉行。

為波士頓會議暨展覽中心出一份力

Help Build The Convention Center.

別錯過此就業資訊及網絡公開會

DON'T MISS THIS JOB INFORMATION & NETWORKING SESSION

與波士頓會議暨展覽中心開發計劃的營建商面對面，詢問有關的工作機會。

獲得即將舉辦的“學徒公開求才會”的詳情，徵求的學徒項目包括：

- 砌磚工
- 木工
- 電工
- 旅館從業人員
- 鐵工
- 勞工
- 一般技工
- 油漆工
- 灌水泥工
- 水管工
- 金屬板工
- 其它

加入

波士頓會議暨展覽中心開發計劃
Boston Convention & Exhibition Center Project
Clark/Huber, Hunt & Nichols/Berry
Mayor Thomas M. Menino

Join

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Rep. Paul C. Demakis • Rep. Salvatore F. DiMasi
Rep. Kevin W. Fitzgerald • Rep. Gloria L. Fox
Rep. Elizabeth A. Malla • Rep. Shirley Owens-Hicks
Rep. Byron Rushing • Rep. Marie P. St. Fleur
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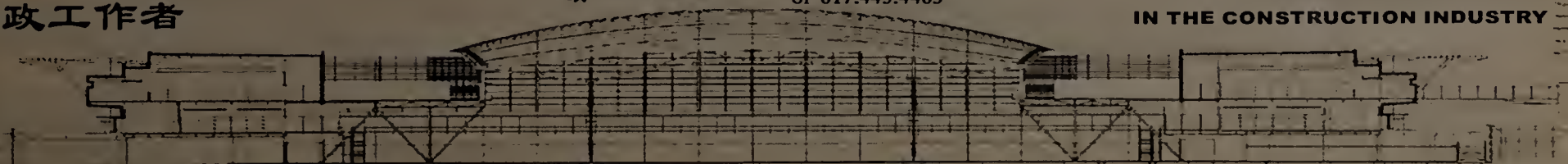
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BOSTON CONVENTION & EXHIBITION CENTER PROJECT

奧運會的典故 到北京申奧成功

斯國王伊非特和斯巴達的大法官來喀古仕，向各城邦呼籲，在伊利斯境內天神宙斯神廟所在地奧林匹克，聯合舉行了祭祀大會，目的是體現希臘一體的「大同精神」。該年為古代奧運會正式開始，也是希臘史紀元元年。對宙斯神的祭祀，主要是音樂伴奏、歌唱助興的各種體能競技，當時的項目有摔跤、角力、拳擊、賽跑、馬術、賽車、跳高、標槍、鐵餅等，奧運會期間演講家、詭辯家，其中包括歷史學家希羅多德都乘機在宙斯神廟的

距今兩千七百年前，古代希臘城邦林立，雖然各國有共同語言、文字、宗教信仰，但政治上彼此互不統屬，戰爭不停，最為人所周知即雅典與斯巴達之間的戰爭。西元前七十六年（中國西周幽王六年）

由於伊利斯，由於伊利斯境內天神宙斯神廟所在地奧林匹克，聯合舉行了祭祀大會，目的是體現希臘一體的「大同精神」。該年為古代奧運會正式開始，也是希臘史紀元元年。對宙斯神的祭祀，主要是音樂伴奏、歌唱助興的各種體能競技，當時的項目有摔跤、角力、拳擊、賽跑、馬術、賽車、跳高、標槍、鐵餅等，奧運會期間演講家、詭辯家，其中包括歷史學家希羅多德都乘機在宙斯神廟的

柱廊裡，向眾發表意見，朗誦詩歌，優勝品等。手頭戴桂冠，身穿紫色大禮服，坐著四匹馬駕的車，在國人的歡呼中榮歸故鄉時，各城邦都舉行慶功大會。每四年舉行一次為期五天的奧運會，前後一個月期間，各城邦之間的戰爭都停止，彼此都不得侵害，干預前往奧運會競賽的體育選手和觀光客的通行。四年一度的奧運會是全希臘一個月的「和平假期」。

希臘勢衰羅馬興起，希臘淪為羅馬帝國的領土，奧運會的世大同精神被視為地方意識；西元三九三年（中國南北朝時代）統治希臘的羅馬將軍斯提利科，藉口裸體角力不雅而禁止，前後歷時一千一百六十九年的奧林匹克競技場，逐漸淪為廢墟，今天的殘址僅有一小部分看台和立柱。

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各國熱烈響應，一八九六年各國派體育選手到希臘首都雅典（古城邦伊利斯已經不存在）舉行競賽，是現代奧運會的緣由。現代奧運會仍然每四年舉行一次，由世界各大城市提出主辦的申請，國際奧委會委員審查投票表決選擇決定。

法國教育家顧伯丁提倡恢復古希臘的奧運會為世界運動會，由於工商業的發達，主辦國開放企業界「標購」大會期間所在地商品獨佔權，每屆的規模

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August 9, 16 & 23 星期四 下午十二點到晚上八點
August 4, 11 & 18 星期六 下午十二點到晚上五點

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CLERK V LIBERAL ARTS DIVISION

Provides administrative and secretarial support to the Dean and faculty; handles paperwork including payroll of adjunct faculty; organizes scheduling of courses and other correspondence. Requires four years full-time or equivalent part-time experience in office work, of which at least one year must have been in a supervisory or administrative capacity, completion of an educational program may substitute for up to two years of the work experience requirement; knowledge and experience in standard office practices; word-processing; attention to detail; ability to communicate effectively, excellent organizational, interpersonal and customer-service skills; and the ability to work as a member of a team in a diverse college community. \$544.18/wk @ \$28,297.36/yr.

Deadline for all positions: August 10, 2001.

For more detailed descriptions, please visit HotJobs.com

To apply in confidence, interested candidates should send a resume, cover letter, and copy of transcripts and statement addressing each of the qualifications to: Molly B. Ambrose, Director of Human Resources, Bunker Hill Community College, 250 New Rutherford Ave., Boston MA 02129-2925.

Bunker Hill Community College is an Affirmative Action/Equal Opportunity Employer. Women, people of color, individuals with disabilities and others are strongly encouraged to apply.



怎麼運動最健康？

大家都知道運動可改善體能、促進健康、預防慢性或退化性疾病的發生。運動的次數(頻率)、時間、強度都會影響改善體能效果，什麼才算有效的運動呢？以下係對促進各項健康體能要素的運動建議。

一、改善心肺耐力及身體組成的運動建議

- 適用對象：健康成年人
- 運動類型：使用大肌群，具節律性，可持久進行且又易於自我控制的全身性運動，即以有氧運動為主。
- 運動次數：每週至少規律運動三次
- 運動時間：每次至少二十分鐘
- 運動強度：運動時心跳率應達最大心跳率(註)百分之六十以上，稍流汗並自覺有點喘又不曾太喘。

(註一)最大心跳率計算方法及運動時心跳率測量方法

- 一、預估最大心跳率=220-年齡
- 二、運動時心跳率的測量方法運動心跳率可以反應運動對身體的刺激，由於運動時心跳率不易測量，因此，以運動後瞬間的心跳率來推估運動時心跳率。

測量要領如下：

- 一、選一種合適的運動項目。
- 二、以自覺合適的強度，穩定地運動五分鐘左右。
- 三、運動停止後，馬上量手腕內側或頸部前側脈搏十秒或十五秒，再將十秒或十五秒的脈搏數乘以六或四，即可得到每分鐘的運動心跳率。

有效運動的心跳率計算範例

以一位六十歲的健康成人為例

步驟一：計算預估最大心跳率(220-年齡)

預估最大心跳率：220-60=160(次)

步驟二：如要以最大心跳率的百分之七十為運動心跳率(最適範圍百分之六十至百分之八十五之間均可自行選擇)

160×70%=112(次)

步驟三：訂出心跳範圍(H+跳)

112H+5次即107次至117次

步驟四：訂出每十秒或每十五秒的心跳數約十八至十九次(每十秒或約二十七至二十九次)每十五秒即為有效運動的心跳率。

(註二)最大保留心跳率計算方法及運動時心跳率測量方法

對於安靜時心跳率較不在平常範圍內之個案，若考慮其安靜時心跳率對運動強度負荷之影響，其計算範例即可改依照下列範例：

- 一、預估最大心跳率=220-年齡-安靜時心跳率
- 二、達運動訓練效果之心跳率：

有效訓練心跳率=(220-年齡-安靜時心跳率)×50%至85%+安靜時心跳率

運動時心跳率的測量方法運動心跳率可以反應運動對身體的刺激，由於運動時心跳率不易測量，因此，以運動後瞬間的心跳率來估計運動時的心跳率。

測量要領如下：

- 一、選一種合適的運動項目。
- 二、以自覺合適的強度，穩定地運動五分鐘左右。
- 三、運動停止後，馬上量手腕內側或頸部前側脈搏十秒或十五秒，再將十秒或十五秒的脈搏數乘以六或四，即可得到每分鐘的運動心跳率。
- 四、有效運動的心跳率計算範例以一位六十歲的健康成人為例，安靜時心跳率七十五。

步驟一：計算預估最大保留心跳率

(220-年齡)-安靜時心跳率

預估最大保留心跳率：

220-60-75=85

步驟二：如要以最大保留心跳率的百分之七十為運動心跳率

(最適範圍百分之五十至百分之八十五之間均可自行選擇)

85×70%+75=134.5

步驟三：訂出心跳範圍(50%~85%)
(220-60-75)×50%+75=117.5
(220-60-75)×85%+75=147.25

步驟四：訂出每十秒或十五秒的心跳數約十九至二十四次(每十秒或約二十九至三十六次)每十五秒，即為有效運動的心跳率。

四、運動數週後因訓練效果，安靜時心跳數會明顯下降，訓練心跳範圍須再依公式計算調整，以便繼續保持進行。

二、增進肌力與肌耐力的運動建議

適用對象：健康成年人。

- 運動類型：重量訓練或肌肉用力性的運動。
- 運動次數：每週至少一次。
- 運動時間：每次至少一至三回合，每回合之間休息二(回合數)×三分鐘。
- 運動強度：負荷重量或用力量度以每回合反覆十至二十次，能產生輕微疲勞(指可在數小時至二十四小時內休息恢復之疲勞程度)負荷為原則。

訓練部位：每次訓練八至十個身體部位。

三、增進柔軟度的運動建議

適用對象：健康成年人

- 運動類型：動態伸展操、靜態伸展操
- 運動次數：每週規律運動三次至五次，並配合(一)(二)在暖身與緩和運動時進行。
- 運動時間：肌肉緊繃狀態持續十五至三十秒左右。每一部位反覆一至三次
- 運動強度：伸展至關節附近之肌肉明顯繃緊的程度(但不至於痛)
- 訓練部位：每次訓練八至十個身體部位。

(本文選自中華民國行政院衛生署健康宣導手冊)

IMMIGRATION LAW 移民法專業律師

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鴻霖公園 HONG LING GARDEN

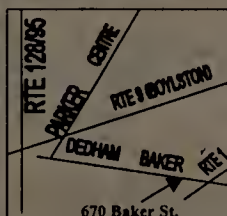
由中國風水師規畫認可

福地留給有緣人

98年的夏天，風和日麗，由主人帶筆者到Gethsemane Cemetery墳場勘察陰宅風水。筆者在墳場之西北方乾宮觀察，見前方有一條又遠又長之順弓馬路環抱，以天心正運推算，現時是下元七運，在這七運期間一直旺至2003年到2004年開始，是值八運，亦能旺到2016年。如果你將先人葬在此區域之旺地，將來的子孫越遠越發，往來馴勝，到處去巡視自己所經營的生意。筆者建議在該區域的白虎方建一個聚寶爐，用來燒金銀衣紙給先人。這樣合乎我們中國人之傳統風俗，以表孝道。

招証恩居士
戊寅年夏

請來參觀



從牛頓市(Newton Center)向南走，穿過九號公路，接上Parker街再走0.5哩，接上Dedham街，左轉再直走1.6哩，入口處在右邊。

從波城來請走九號公路往有魯克蘭，從布魯克蘭(Brookline)走一號公路往南接VFW，看到Baker街右轉再直走約1,200尺，入口處在左邊。(如看到Home Depot就過了)

從128/95北邊來請接上九號公路繼續往東走約兩哩，會看到Parker街，上坡右轉，在Parker街上走0.6哩接上Dedham街左轉直走兩哩(在右手邊)。從128/95南邊來，走109東，往東走兩哩後，接一號公路上VFW Parkway左轉第二個紅綠燈Baker街左轉，再直走1,200尺(在左邊)。

風水調和·完美平衡的最佳壽地

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Gethsemane Cemetery

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亞裔對自身形像的省思

亞裔婦女對於身體形像似乎採取以下兩種態度。假如我們接受亞洲對「美的標準」，我們好像較容易對自己的身體持正面的態度。假如我們依據主流意識中對美的標準，我們好像就不那麼欣賞自己的身體。牛津社會議題研究中心顯示研究結果：「非裔和一般來說亞裔婦女似乎比白人婦女有較正面的身體形像，但這要依據他們自己主要文化對美的標準。」

假如亞裔婦女也依照在電視媒體看到的迪士尼或其他西方資訊所呈現白人性體態美的標準，她們對自身的體態正面觀點很可能會降低。

我最近夥同藝術家Christine R.

Chan探討我們對自身身體形像觀感的經驗。我們一起發展了一部藝術表演名為「金屬髮夾夾住了你的鼻子」，亞裔婦女說出對自身身體的形像，自布魯克林成人社區教育機構(Brookline Adult and Community Education)亞裔婦女的伸話與現實，觀眾多是亞裔婦女，戲劇之後有一場精彩的討論會。

討論會中，觀眾成員聯想到他們的母親幫他們按摩鼻子好讓他們的鼻梁更高挺、更像白種人的鼻子。另一群人也提起他們小時候利用髮夾、衣架讓自己的鼻形能「改善」。當我聽到這些故事後，非常訝異有那麼多的人能聯想到這麼多的相關親身實例。這個鼻子自我整形不是一個罕見的現象。

這個鼻子的故事在我心中蕩漾了好幾個禮拜。從討論會的對話中很明顯地，我們亞裔婦女的扁鼻子比起白種人的高鼻子而言非常不討好。所以我和Christine開始著手進行對「扁鼻子」及一些其他相關議題作探索。

我們已三次地展現「髮夾」這部戲。前兩次在五月九日北牛頓中學趁亞裔學生休息時間及亞裔服務中心所舉辦的泛亞文化節。第三次是在六月十一日的白日中學(Day Middle School)。

接下來我利用「髮夾」這部戲舉出一些因亞裔婦女在體態上不像白種婦女而感困擾的明顯的例子，便說明如何解決這些問題。

關於扁鼻子方面

亞裔婦女總覺得自己的鼻梁不夠挺，鼻端不夠尖。我們的鼻子總是不像附近周圍的白種人的鼻子那樣「好看」。似乎沒有人滿意自己的鼻子，鼻子的問題是普遍性的。

Christine將焦點放在自身的經驗，她最先開始利用髮夾夾鼻子，後來考慮到利用手術將鼻子整形，但是最後還是放棄了那個「塑膠鼻子的想法」。以下是另一則關於「扁鼻子」故事的摘要：我聽到這些故事之後，一開始我覺得很釋然，因為我的母親並沒有優待利用按摩的方法來改變我鼻子的形狀。但後來我一再回想，確實沒有人為著改變我鼻子的形狀而動過我的鼻子，但我也真的經歷過痛恨自己鼻子的階段。我並不會完全百分之百地痛恨我的鼻子。我可以接受從正面角度而看的鼻子，然而我不喜歡從側面角度而看的鼻子。

一次學校為我們作個人檔案拍照。我實在不願意相信，我在鏡中端詳自己的臉部正面是沒有問題的，但照片中的側面角度觀看我的鼻子竟然如此難看。從側面看來，我的鼻子就好像被洗衣板搓揉過如此扁平。在我看完個人檔案拍照後的照片，我發誓要毀掉我每一張側面的照片。當然了，這並不能真正解決這個問題。雖然我看不到我的側面，我身邊的每一個人依然都會看到我的側面。但在我八歲的幼小心靈，我只要清除那些側面特寫的照片。

現在我的鼻子如何了呢？我現在不會再銷毀那些照片了。我也忘記上一次是什麼時候我請人到家裏為我自己拍檔案照。說真的，我不再想這方面的問題來自尋煩擾。我知道在檔案照片中的人物是我自己。我雖然沒有非常以我的鼻子形狀為榮，但我已能接受它，而不想再改變它的形狀。

平胸

另一個亞裔婦女易擔心會「扁平」的部位是一胸部。典型的亞裔婦女的胸部是扁平的，這個說法是不對的。有許多亞裔婦女的胸部非常豐滿。他們的胸部當然也不會像Pamela Anderson Lee

的胸部那樣如此巨無霸。亞裔婦女也有較白人婦女小的骨架及嬌小的身高。如果依自身的比例來說，其胸部的大小是恰到好處，但很多人卻不是這樣想。

在髮夾這部戲中，我將焦點放在「小型胸部的好處」，因為我確實有一個較小的胸部。目前的媒體充斥太多有關大胸部比較好的資訊。我必需要在這方面作一些調整好平衡目前失重的情況。

另一個更重要的好處是別人在和我說話時他們會注視我的臉部表情，而不是端端看著我的胸部。你是否經歷過在和人說話時，對方卻不時地往下方看你的胸部？我很開心的是我不是一個光憑軀體的動物，而是一個真正的人。

長而金黃顏色的頭髮

無法避免去注意的是理想的頭髮是長而金黃顏色的頭髮。以前總是看到卷曲的金黃顏色的頭髮，現在卻有一股直而長金黃顏色的頭髮的流行。不管何種形式都是長而金黃顏色的頭髮，而我們亞裔婦女是不會有如此的頭髮。亞裔婦女的頭髮比較難被卷曲起來。我們需要花很大的功夫去「燙」頭髮使它卷曲。在「髮夾」戲劇中，我們描述當你無法有金黃色頭髮時卻對這樣的頭髮是如何渴望，但最後也慢慢接受而欣賞原來黑色的頭髮。以下是Christine的一則藝術作品的摘要：

一九九六年，我到訪中國，我看到多數的中國婦女有最美麗的頭髮——有長的、中等長度的及短的；有瀏海的或沒有瀏海的。我對那些身穿華服之上有一頭烏溜溜的秀髮或不同層次的棕髮。綁馬尾的頭髮上有各式各樣的髮夾或蝴蝶結。這些顫動的光亮頭髮有如織好的蠶絲。

整形手術

依據國家整形手術調查的資料顯示，整形手術的使用比例九年來不停地增加：自一九九二年至今增加了三倍。在公元兩千年，大約有一百三十萬的人動過美容整形手術。最常見到的整形手術有抽脂、豐胸及眼皮手術（割雙眼皮、去除眼袋）。整形手術在這一個世紀有增加的趨勢。這個現象說明我們天生的身體形像並不好。但如果你一旦動了整形手術，就無法回到原本的自然形像。（作者Judy Tso為人類學家，業餘時間從事有關亞裔題材的戲劇寫作）

清風明月

紐英崙中華公所主辦

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共慶中秋

Free Admission

日期：8月19日（星期日）Sunday August 19th, 2001
時間：上午十時至下午六時 10A.M. to 6 P.M.
地點：波士頓中國城 Chinatown, Boston

Dragon Dancing Folk dancing and singing Karaoke Pony Rides Ping Pong Tournament Chess Tournament Booths(food, Chinese Art and Everything)
項目：舞龍舞獅、文藝匯演、卡拉OK、歌曲欣賞、大遊樂場、乒乓球賽、象棋會戰、書畫比賽、攤位擺賣、豐富多彩、闔府光臨、共慶中秋

歡迎各界協辦，提供表演，刊登廣告，預定攤位
預定攤位和刊登廣告截止日期為7月28日（遲來者請恕不能接受）

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約束家庭暴力計劃將為亞裔服務

防止家庭暴力的服務在美國實施的時間並不長久。在一九七零年代，婦女運動才將焦點放在家庭暴力受虐婦女及饑餓問題的解決訴求上。為了讓當時第一間「家庭暴力避難所」成立，麻州劍橋區的一群熱心人士聚集起來成立一個組織名為 Energe，於一九七七年成立一個專門應付引起家庭暴力的男士。這個組織處理家庭暴力的方式是超越法院形式的：家庭暴力製造者不僅是需要處罰，也需要被教育及對自己的行為負責。

當防止家庭暴力的服務單位提供諮詢及教育給家庭暴力受害者時，家庭暴力製造者也會在同時被教育及針對他們的行為被提供諮詢。自 Energe 成立後，為家庭暴力製造者「提供服務」的機構在美國各地如雨後春筍般迅速開闢。在一九九七年，全美國有一十四個州執行了州或郡的立法，一旦有一個家庭暴力製造者被指控，為其管理這類的「約束家庭暴力製造者計劃」(batterer intervention program, BIP) 的註冊。

解決暴力行為的方法

暴力行為包括身體方面、心理方面及性方面的，其定義包括經濟暴力、社會孤立。在麻州，家庭暴力包括不當限制人生自由。根據 Energe 所提供的數據資料顯示「百分之七十五到

Energe 接受教育輔導的家庭暴力製造者是法院系統所交付過來的，剩下的百分之二十五是有社工單位所交付或自己已有警覺心羞愧咎感的人自動到此接受專業幫助。」在麻州，一般而言當一個家庭暴力製造者被檢舉，他也必需接受「約束家庭暴力製造者計劃(BIP)」輔導，且必需依照輔導指示、符合州政府在這方面的標準以「畢業」、拿到結業證書。

約束家庭暴力計劃(BIP)

約束家庭暴力計劃的首要關心的議題是家庭暴力受害者的人生安危。在實際的操作上，約束家庭暴力計劃提供團體諮詢和教育給家庭暴力製造者。也許最重要的是，這個計劃要幫助這些家庭暴力製造者學習去承擔他們自己的暴力行為。這些家庭暴力必需需要瞭解暴力行為不是一個可解決問題的方法，而它可以選擇不要成為有暴力傾向的人。以新的溝通方式與另一半或其他家庭成員互動。約束家庭暴力計劃也教導這些男士尊重另一半的意見和期許，同時瞭解暴力對受害者的影響。最後這些家庭暴力製造者必需正視及改變引起家庭暴力的行為。

約束家庭暴力計劃(BIP)的運行

基本上，當一個家庭暴力製造者被法院交到約束家庭暴力計劃的單位後，他會被評估而進入一個「新生訓練計劃」。每一個新進的受輔導者都要簽一個契約。這項契約的內容包括：上課不缺席、不再有暴力行為、不服用不當的藥物或酒精，而且也要簽一紙授權書讓輔導單位能與受輔導者的配偶關係，好追蹤受輔導者是否仍有暴力行為。評估的項目包括暴力行為史、心理健康程度、藥物、酒精濫用等。

內在評估後，受輔導者會被分配到一群受輔導者團體中。團體輔導工作由一個男女組對進行。這樣的男女組對方式讓參與者能觀察男人如何傾聽、分擔家庭權力、解決問題、與女人溝通的有效之道。

這個計劃如何能在華人社區運行

傳統上，亞洲文化有一個很深的家庭觀念。人的關係有個結構和階層。在這方面，沒有血源關係的親友也會被稱叔叔、阿姨，而社區和家庭有時候也會因此匯成一股河流的上下流互相牽連的關係。每一個家庭成員扮演著構成這個主流家庭組織所必需的一員，且被期待合適地扮演所屬角色。以前，這種「階層」觀念在家庭關係中是非常重要的。男人在家庭中扮演家庭的支柱。在許多亞裔家庭中，因應麻州高額的生活消費，丈夫和妻子被迫雙方都得工作。然而，丈夫仍會覺得他是「一家之主」而有權掌控一個家庭。為了家庭的和諧，他不只扮演家中的一個成員角色，他也

必需需要有一家人的主威嚴。為了「面子問題」，婚姻及家庭問題都會對社區隱藏。這類的問題總是令人不齒，這不僅是對小家庭（家庭暴力侵略者及其受害者）而言，亦對所牽連的大家庭名譽有毀損之疑。雖然亞裔社區一直不斷在擴張，但其仍是一個封閉的社區。因此，婦女不願透露她受虐的事實，其丈夫更不會透露施暴的行為。

華人社區所面對的挑戰

一個治療亞裔家庭暴力製造者或受害者的最大挑戰是亞裔文化和傳統中欲維持家庭團圓的想法。這大概就是西方治療方法和東方治療方法最大不同的因素。西方治療方法是極力去「製造」一個開放心胸而能接受配偶不同選擇（是要持續或離開這一段有暴力傾向的夫妻關係）的男人。家庭受虐者甚至會鼓勵另一個同是家庭受虐者離開原本那不愉快的家庭以維護自身的安全。

在東方文化中雖然將來也有可能改變治療的方法。離婚或分居對家庭而言是極不名譽的事，更會被社區所輕蔑。家庭暴力受害者因不能維持家庭的團聚而會被認為是「差勁的太太」，即使她的丈夫有強烈的暴力行為。受害者通常是保持沉默好不讓家庭的名譽受影響。朋友和親戚也是一樣會指責受害者，要她承受「家庭暴力」的責任。因此，家庭或婚姻諮商家也會盡力維護受害家庭的團圓。

長城中心

在美國，少有為亞裔設立的約束家庭暴力計劃的單位。雖然有些約束家庭暴力計劃的單位會提供關係及諮詢服務給中文人口，但在新英格蘭只有一家專門協助亞裔家庭暴力製造者的單位。這個單位位在摩頓(Malden)名為長城中心(Great Wall Center)，在一九九九年所設立。創立者之一是 Richard Cheng，他為中文家庭暴力家庭輔導已有十年的經驗，目前也從事 Energe 的顧問董事。我會致力於防治家庭暴力的工作，是因為我目睹了我的鄰居和我自身的家庭有暴力傾向的痛苦。一開始，我不認為我有幫助家庭暴力製造者的訓練。我幫助那些家庭暴力受害者進入避難中心，

第一天那些家庭暴力製造者會被安排到我這邊來。我對這種安排並不很舒服，因為我不知道如何保護這些受害者的安全。Richard

也是被亞裔防治家庭暴力工作中心(Asian Task Force Against Domestic Violence)所鼓舞。雖然一開始她們被指責為破壞家庭的傳統，服務的最終目標是幫助這些受虐而沒有其他支援管道的婦女，我非常尊重她們來尋求幫助的因素。」

在輔導這些家庭施暴者方面，首要的目的是創造一個協調計劃去解決大波士頓地區的需要，服務對象為新亞裔居民，主要為新移民的華裔。」

如何處理這些在家庭施暴的男性

雖然家庭暴力的存在問題不論種族、文化、階層、宗教，處理這些在家庭施暴之男性的工作標準是因應西方觀點而來。少有針對非西方觀點的相關研究。「針對亞裔社區的家庭暴力問題而有

的服務及其延伸計劃已沉寂好一陣子。再者，中國社會者重於團體的感受而非個人的感受，所以情緒方面的治療模式是挺有問題的。對亞裔實施傳統的家庭暴力防治計劃的一項重要挑戰是亞裔不同於歐美人，他們必需以團體的方式進行。另一點，在輔導這些家庭施暴的亞裔男士時，傳統的諮商方法無法清楚地陳述家庭「權力」和「控制」的議題。這些男士常在文化適應、地位變動、對美國司法制度缺乏瞭解方面需要對抗、解決，且語言隔閡也是個問題。諮商者必需要在這些額外的議題方面更加用心，唯恐這些施暴者在參與治療中變得更加狂妄。」因此在約束家庭施暴的工作上更是困難，Cheng 繼續講述「治療這些家庭施暴的亞裔人士時，我們必需結合計劃中兩種不同文化，在計劃中有一些能適用在他們身上。」

移民的問題

取得資訊和瞭解這個重要的系統是許多移民所會面臨的問題。是否一些這些在東方社會常用的家庭互動模式是在美國這個社會所不允許的。有許多男人知道他們目前用來對付妻兒的方法會觸犯美國的法律？對於以上議題的不知，也不能作為他們在家庭施暴而當作「不知者無罪」的理由。

結論

在幫助這些受虐者的要素中最常被忽略的是家庭施暴者本身。這些家庭施暴者必需需要被關進監獄是大家認為理所當然的。他們必需改正他們的行為是被理解的但卻不那麼被期望。這個約束家庭施暴者計劃給了這些家庭施暴男性一個成長到計劃，也改善他身邊婦女及小孩的生活。亞裔社區若願意一起合作來約束家庭施暴的案件，可以諮詢以下單位長城中心電話及傳真 781-388-6931 Energe 617-547-9879

探索珍藏

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Gold Statue of Standing Maitreya Inlaid with Pearls, eighteenth century.

移民勞工對美國的重要性

美國不能沒有移民勞工，美國對技術移民和非技術移民的需求繼續在增加。早在美國獨立戰爭之前，美洲大陸的歐洲移民就長期向外引進勞工，最常被使用的就是非裔勞工，在美國立國後仍普遍被使用，當時所謂的「販賣黑人」違反了美國立國的精神，人皆生而平等，但直到南北戰爭才停止「販賣黑人」。往後，美國歷史上十九世紀至二十世紀初期的西部拓荒、東西兩岸鐵路興建、都仰賴外來的勞工，尤其是早來的亞裔移民。

上世紀九十年代是美國歷史上經濟持續發展最長的時期，美國需要移民勞工，尤其需要那些美國公民都不想作的低收入的工作。根據一項勞工數據顯示，目前美國各個行業中，移民勞工所占的比例分別為：房屋建築業百分之三十四、農業和漁業百分之二十三、流水線裝配和機床加工百分之二十八、服務業百分之十八、加工業百分之十四、運輸、精密儀器和手工業百分之十四、運輸。

然而，美國一千七百七十萬移民勞工的大多數人，像那些早期來到美國的移民那樣，做著土生土長的美國人都不想從事的工作。他們許多人都當園藝工人、在一般新水家庭裏作保姆或管家工作、在肉類加工廠當工人、在旅店當服務生、在餐館做漢堡和服

業百分之十二、技能專業百分之十一、技術與供應業百分之十一、銷售業百分之十一、行政管理百分之九。

移民勞工的問題已成為一個政治焦點問題。今年七月初，布希政府擬定了一個使非法居住在美國的三百萬墨西哥移民獲得合法身份的計劃。但是，參院多數黨領袖托馬斯·達施勒和眾院少數黨領袖約翰·麥凱恩特進一步呼籲應當不分國籍，讓所有在美國工作並納稅的非法移民都有身份。據稱，美國的非合法移民共有八百五十萬之多。

目前占美國勞工總數的百分之十三，是上世紀三十年代以來的最高值。據設在華盛頓特區的移民研究中心稱，在非法技術工種方面，移民勞工占全美的百分之三十五。在高科技工種方面，移民也占有很大的比例。在因特網領域，加州矽谷高科技工作的雇員，三分之一來自亞洲，尤其是印度裔及華裔勞工。

僅管目前美國的企業與公司正在裁員，但政府官員卻認為繼續需要移民勞工。據勞工統計局預測，到公元兩千零一十年末，美國還需要五百萬勞工。

務生、工廠的製衣工、摘收水果和蔬菜的農工，還有就是建築工地的工人。可見美國的一些行業如果沒有移民，根本無法存活。一位游說國會盡早開放外國移民的主流人士說：「整個趨勢便是，讓我們自己的孩子上大學，成為大學教授或電腦程序員。那麼到底誰來作那些現有的繁重工作呢？誰去為私人療養院的老人換床單、倒尿盆呢？」

在非技術領域工作的移民拿很低的工資。美國的企業與公司需要移民勞工無以否認的事實，使得反移民派別早在十年前就已經不再移民勞工反對極力了。

許許多多來自菲律賓的護士填補了一直人手短缺的護理行業。就連公立學校的行政主管們也把目光投向海外，從國外招聘越來越多的中學老師。如前陣子麻州公立學校正設法向菲律賓招募數學及科學教師。以前幾乎全由美國黑人作的橫跨南部的家禽養殖場，如今已讓來自墨西哥的移民所壟斷。紡織廠裏的工人，大多數為西裔勞工。肯塔基煤礦的業主，正在考慮招聘來自烏克蘭的礦工。

國務院在前兩個星期公佈的八月份的移民排期，在職業移民部份全面有缺額，這個現象是因去年底國會通過職業移民有限額的國家如中國大陸及印度可用移民不足額國家的配額如歐洲或非洲。然而，親屬移民部份就不是這麼另人開心了，許多類別不僅沒有前進，反而倒退了幾個月甚至幾年的時間。

移民法規定，每年親屬移民的配額為二萬二千名，第一優先的配額為一萬三千四百名，第二優先的配額為一萬四千二百名，2A類可用名額是全部第二優先配額的百分之七十七，2B類的可用名額是全部第二優先配額的百分之二十三，第三優先的配額為一萬三千四百名，第四優先的配額為六萬五千名。同時每個國家每年移民的名額不可超過全部配額的百分之七，中國大陸、印度、墨西哥及菲律賓等國因為移民人數眾多，所以這些國家的移民排期與其他國家不同。

由來自國務院的消息指出，由於大量調整身份申請在移民

移民局對親屬移民排期不進反退的理由、HIB工作簽證的快速審理程序開始實施

一優先的配額為一萬三千四百名，第二優先的配額為一萬四千二百名，2A類可用名額是全部第二優先配額的百分之七十七，2B類的可用名額是全部第二優先配額的百分之二十三，第三優先的配額為一萬三千四百名，第四優先的配額為六萬五千名。同時每個國家每年移民的名額不可超過全部配額的百分之七，中國大陸、印度、墨西哥及菲律賓等國因為移民人數眾多，所以這些國家的移民排期與其他國家不同。

由來自國務院的消息指出，由於大量調整身份申請在移民

局嚴重積壓，這些積壓的案件已經將今年可用的移民配額全部用完，為了確保每個優先排期的可用名額不被這些在移民局積壓案件的影響而產生超用名額起見，國務院只好將這些優先排期以「未公佈」或「不詳」來替代。至於某些類別的排期倒退，也是因為國務院要降低移民的申請人數，以免超過限定的配額。國務院同時指出，預期這些出現「未公佈」或「不詳」的類別，將在九月份的親屬移民排期仍然維持相同的情況。預期這樣的情況將在今年十月份新的會計年度開始時會有改善，希望可以回復到七月份的移民排期狀況，當然，在全球申請移民美國人口逐年增加的情況下，親屬移民的等待期會越來越長。

另外，HIB非移民工作簽證的快速審理程序已在七月三十一日開始實施。申請人繳交額外的一千元快速審理費用，移民局保證在十五個工作天內完成審理程序或要求補件。若未能完成以上程序移民局將退回一千元快速審理費用。若需要快速拿到HIB非移民工作簽證者不妨多加利用。

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辦理245(i)案件



司徒賢律師在全美十大法律學院，紐約大學畢業，是麻省、新澤西、紐約三州註冊職業律師。曾被香港（一週刊）、台灣（聯合報）、美國世界日報、（Boston Globe）、（San Francisco Chronicle）訪問有關法律政策。

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兒基金」補助參與王氏青年會的學前計劃、課後輔導計劃、夏令營的兒童。王氏青年會是大波士頓青年總會的一個分會，全方位的托兒中心自公元兩千年二月開始服務華埠社區民衆，社區發展主任 Richard Chin 表示：「照顧範圍包括四個月至一歲半的嬰兒、一歲半至二歲的學步幼童、學前兒童、學校放學後的輔導及夏令營參加者。這些兒童的年齡範圍從四個月至十二歲。亞裔及華埠的兒童占百分之六十，非裔兒童占百分之二十五，白人兒童占十五，西語裔兒童占百分之十。大部分的亞裔兒童出自第一代新移民的父母，其中的百分之二十的學前教育兒童都獲得某些程度上的財務補助。」王氏青年會長久以來期待發展健全的托兒設備的機會。王氏青年會目前每期可以服務的名額為學前教育四十五個名額、二十四個課後輔導參加者名額、九十個夏令營參加者名額。根據建築物的設計及空間的限制，就如華埠其他的托兒中心一樣，王氏青年會托兒中心無法完全滿足華埠及附近的波士頓市中心逐漸成長的托兒服務需求。學前教育就有五十個家庭在等候名單上。

Richard Chin 表示：「王氏青年會有一個廣場和一個屋頂區域，青年會希望能改建成兒童室外活動區域。兒童室外活動區域能疏緩室內娛樂空間的緊張（王氏青年會屋頂區域，預改建成兒童室外活動區域）。



。市內體育館利用屏幕將場地分成兩區：一為托兒中心，一為給其他不分年齡層的會員使用的運動休閒區域。室外廣

場將建成賦有安全欄桿的兒童室外活動區域」。根據「華埠托兒計劃書」，王氏青年會的廣場和屋頂區域仍需求法規的改善以成全改建成兒童室外活動區域。王氏在托兒服務的預備使用經費為：室內運動場屏幕需一萬四千元；戶外育樂設施需兩萬元；屋頂圍牆改建以符合法規為一萬五千元及托兒補助金為一萬三千元，共六萬二千元。

波士頓華埠社區中心

波士頓華埠社區中心申請「千禧年托兒基金」六萬二千元的款項以供「家庭托兒計劃」兩年的經費補助。「家庭托兒計劃」的目的為：
一、培訓有意願的亞裔婦女成為有執照的家庭托兒輔導員，且願意開放家庭成為托兒場所；
二、支持這些一旦通過檢驗而合格的家庭托兒輔導員；
三、配合州政府補助托兒名額的運作以造福低收入家庭及「家庭托兒計劃」的家庭。

波士頓華埠社區中心主任 David Y.S. Moy 指稱：「華埠社區中心在托兒服務方面著重在「托兒輔導員人才的培育」。華埠托兒計劃將經費利用在支持輔導員在招募、培訓婦女成為有執照的家庭托兒輔導員，且也支持這些已有執照的家庭托兒輔導員。

Moy 指稱：「華埠社區中心在家庭托兒計劃一事，實施已久，一九九一年開始由波士頓華埠社區中心的橡子托兒中心 (Acom Child Care Center) 及劍橋托兒資源中心 (Child Care Resource Center of Cambridge) 合作實行，為兩年一期。橡子托兒中心目前仍有二百個家庭因名額有限而在等候名單上。為因應這些雙語托兒服務的需求，橡子托兒中心培訓有意願的婦女成為有執照的家庭托兒輔導員，並開放他們的家庭成為托兒場所。這個計劃最開始由托兒職業機構所成立，那時候兒童服務辦公室 (Office of Child Care Services) 表示在大波士頓地區仍沒有符合資格的雙語托兒輔導員。而今因為「家庭托兒計劃」的實施，大波士頓地區有三十位有執照的中英雙語托兒輔導員，服務一百四十位兒童。這些兒童托兒場所所有十三個在波士頓、五個在昆士、各兩個在布魯克林 (Brooklyn) 及撒摩菲爾 (Somerville)，龍都

(Randolph)、牛頓 (Newton)、各一個在雀而喜 (Chelsea)、劍橋 (Cambridge)、理菲爾 (Revere) 及尼登 (Needham)。

自一九九一年至一九九八年，這個計劃建立了符合規定的托兒輔導家庭，然後在支助這些家庭。有意願的低收入至中等收入的婦女參與培訓，這些人大部分在香港、大陸、臺灣、越南及美國都已具有相關的托兒經驗。「家庭托兒計劃」證明：有了正確的方向，亞裔社區的「家庭托兒」是可行的。

托兒職業機構贊助了「家庭托兒計劃」兩年（一九九三至一九九四年），其後的一九九五年至一九九八年由波士頓經濟發展委員會 (Economic Development Industrial Commission, EDIC) 的社區發展基金 (Community Development Block Grants) 贊助。然而，波士頓經濟發展委員會在一九九八年制定了一個政策而不再提供基金給家庭托兒計劃。在招募有意願的亞裔婦女及建立家庭托兒單位的基金在此變得「山窮水盡」。

因來自波士頓經濟發展委員會的金融援沒有，托兒服務辦公室發出一個計劃申請以提供托兒補助金。波士頓華埠社區中心利用這個計劃，且和都雀斯特 (Dorchester) 的越美國際發展署 (Viet-AID) 聯合申請這項基金。結果，波士頓華埠社區中心自托兒服務辦公室得到二十個補助名額。根據「華埠托兒計劃書」，使用這些補助的家庭托兒輔導員順理成章為家庭托兒系統的成員，亦是家庭托兒計劃的一支。然而那些未獲得補助金的家庭托兒輔導員就不是家庭托兒系統的成員，但仍可是家庭托兒計劃的一支。家庭托兒計劃擁有那三十個補助名額而運作家庭托兒系統，這個經費經常用在成立一個全職督導與這些系統下的家庭一起運作。

可惜的是托兒服務辦公室沒有延伸部的工作人員去招募、培訓及支持有意願的婦女成為合格的家庭托兒輔導員的工作，亦沒有資助那些不在系統以下的成員。

家庭托兒計劃用幾種方法幫助那些不享有「托兒服務辦公室補助」的成員。第一、培訓那些低收入至中收入的亞裔婦女，尤其是那些新移民，使他們成為符合資格的托兒輔導員。這也使這些受培訓的亞裔婦女能有一個保障長期生活的技能。一旦這些亞裔婦女成為

符合資格的托兒輔導員後，她們就能收到補助金以服務低收入的家庭。現在有十五個婦女將接受這個訓練計劃，計劃目標是每年有十個家庭成為家庭托兒服務場所。

根據「華埠托兒計劃書」，亞裔婦女的招募及運作延伸協調員將會運用下列四種方式來招募有意願受培訓及開放自己家庭成為托兒場所的婦女：
一、中文報紙及中英雙語的報紙將會刊登有關這個訓練計劃的文章。這些報紙包括舢舨雙語雙週報、星島日報、世界日報。

二、因為這個計劃屬於波士頓華埠社區中心作業的一部分，所有的相關資訊也都會傳訊給華埠社區中心的其他部門，包括橡子托兒中心、成人英語教育及紅橡樹課後輔導。另外，延伸部的工作人員也會訪問成人英語課程，因為百分之八十的成人英語課程學生為婦女。
三、華人教會、雜貨店、餐館、社區醫院及國際婦女車衣工聯盟會收到家庭托兒計劃的傳單及其相關資訊。
四、延伸協調員會訪問社區領導，及到中文學校、托兒中心、搶先優勢計劃訪問所屬的老師。

根據「家庭托兒計劃書」，目前計劃已完成培訓的婦女中有四十五位，都是之前在香港或中國大陸的托兒教育方面已有證照和經驗。到美國之後因有限的英語能力、家庭資源的不足、對美國托兒系統制度的不瞭解，讓她們對這個行業卻裹足不前。「家庭托兒計劃」在過去幾年的實施顯示了許多華裔婦女在托兒方面有熱誠、能力及責任心。這些家庭托兒輔導員將接受培訓、支援及技術上的輔助，包括填寫托兒服務辦公室的表格、幫助她們為自己的家庭提供托兒服務作前的審核作準備及在家庭審核員及受培訓的婦女之間作翻譯的工作。這些已完成培訓的家庭托兒輔導員也可反過來參與我們培訓新的合格家庭輔導員的工作。

橡樹山中學加國車禍 出車的華埠旅行社問題多

聯邦巴士安全管理局的調查報告，位於華埠的 Kristine Travel 美加旅遊公司在提供巴士給橡樹丘初中學生前往加拿大參加比賽，不幸發生翻車車禍，造成四名學生喪生的事件中，有十四件違規的事項，包括駕駛工作的時數、駕駛的資格、巴士的檢查以及維修等。

Kristine Travel 美加旅遊公司所擁有的巴士在今年四月二十六日載著牛頓市橡樹山高中樂隊的學生前往加拿大的哈利法克斯省 (Halifax)。

，隔日清晨在一號高速公路出口處打滑失控，分離路面在空中翻滾數次後側倒在地，造成後座四名學生喪生、三十多人受傷的慘劇。死亡學生中包括兩位華裔，即十四歲的莫莉莎·梁 (Melissa Leung) 和十二歲的格瑞·陳 (Greg Chan)。

死亡的莫莉莎·梁 (Melissa Leung) 的父親對華埠這家同時經營波士頓往返紐約短途巴士，只收十五元的旅行公司氣憤的管理感到憂心，這種小額的收費所給的安全及服務保證十分令人質疑。

聯邦巴士安全管理局是在翻車意外發生後的幾星期中，調查了 Kristine Travel 美加旅遊公司的紀錄。該局麻州分局負責人理查·貝茲稱，車禍後的檢查，將可發現造成車禍的問題。貝茲說：「有時，車禍並非全是偶發事件。比方說，一旦發生了致命的車禍，我們當然想要知道，車禍發生時，司機是否曾經飲酒、是否過於疲倦，以及他是否持有有效的健康檢查合格證書」。

今年四月廿七日車禍發生時，巴士是由六十歲的簡姓司機駕駛，巴士上的

部分乘客在接受警方詢問時曾表示，當天晚上，當巴士駛到一個彎道上時，司機曾經超速行駛。

根據聯邦巴士安全管理局報告，該公司的違規事項包括：該公司的毒品測試政策、巴士保養不當，以及司機的紀錄不全等。Kristine Travel 美加旅遊公司的日誌不合規定，該報告指出 Kristine Travel 美加旅遊公司對駕駛的日誌是很鬆散的，每個月的月底或更長的週期才檢查駕駛的工作時數表。其駕駛並曾有七件違規事項。簡姓司機的健康檢查合格證書也已經過期，其健康檢查合格證書的有效日期是公元兩千零一年的四月二十三日，而簡姓司機開車當天為四月二十七日，所以已過期四天。

Kristine Travel 美加旅遊公司並沒有對駕駛設立酒精測試標準及檢驗設備，無法測驗出駕駛在發車前是否有不當的飲酒。而且該公司只有非常有限的維修作業調查表，緊急逃生門及窗戶是否能正常運作是很重要的。當初死亡的學生就是被後車窗拋出，而被翻覆的巴士車所撞死。

代表以及 Kristine Travel 美加旅遊公司的律師達瑞爾·穆克對「波士頓前鋒報」說：「他（簡姓司機）告訴我說，他幾乎每天都會為了該次車禍而哭泣。」穆克稱，自從該次車禍發生後，簡姓司機即不再駕駛巴士。穆克並指出，Kristine Travel 美加旅遊公司已經在接到聯邦巴士安全管理單後，立刻矯正了違規事項。該管理局今年五月間曾經評定該公司安全事項為「不滿意」的等級，一個月後，已提升為「有條件的合格」等級。

橡樹丘初中當初與 Crystal Transport 公司簽約，由該公司提供巴士，載運該校樂隊的學生前往加拿大的諾瓦斯高沙去參加比賽。Crystal Transport 公司卻因臨時沒有車，只派一位司機而將該筆生意轉給 Kristine Travel 美加旅遊公司，Kristine Travel 美加旅遊公司便提供巴士車及第二位司機，這樣的轉包手續讓許多家長因事前不知而震驚。

（根據波士頓先鋒報廿四日的報導）

舢舨

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封面故事

華埠托兒計劃

給亞裔兒童一個完善的成長環境

目前華埠有許多兒童來自低收入、父母雙方都需工作的家庭，現時社區的托兒服務嚴重地供需不足，父母的津貼也無力負擔合適的托兒計劃，父母只好將小孩交給不符規定的托兒中心或任他們在無人監管的环境中玩耍。「華埠托兒計劃」是利用千禧年托兒基金(the Millennium Childcare Linkage Fund)的二十萬元以改善社區托兒的品質及擴充服務的範圍。「華埠托兒計劃」是由三個社區機構，波士頓華埠社區中心(BCCNC)、王氏青年中心(Wang YMCA)、建橋者——基督教華人社區服務中心(ACCESS)。第一階段是要完成托兒輔導人員的培訓，其計劃將配合上述三個機構其不同的性質來發展，共同合作規劃以促進高品質的、收費低廉的、符合社區特殊文化語言需要的托兒服務。

托兒輔導人員的培訓

華埠的托兒中心常因社區特殊的語言及文化，師資的培育及經費的來源尤其不易。根據「華埠托兒計劃」，就是在兩年的時間內，提供以一年為單位(共有兩期)的訓練給有意願或已任職為亞裔家庭提供托兒服務的人員。根據「華埠托兒計劃書」(Chinatown Childcare Project)第一年的培訓重點：

- 一、瞭解及服務亞裔社區不同種族人口；
- 二、認知及服務亞裔社區有特別需要的人口；
- 三、對家庭暴力的處理方法；
- 四、在雙語環境下進行孩子的英語教育。

在托兒的服務品質上，家長的配合是十分重要的。第一年的訓練計劃中有針對家長的部份，即：

- 一、有關孩子教養的幾種方法；
- 二、與孩子維持良好溝通的方法；
- 三、如何與公立學校及其在位的老師配合；
- 四、瞭解符合麻州教師執照資格的要求及如何支援兒童的學習計劃。

依據過去的經驗，「家長的參與」不僅是讓家長獲得具體的托兒知識及技巧，且讓他們在對孩子的養育方面不再感到孤立而無技可施。過去的「家長托兒訓練計劃」幫助社區內的家庭建立彼此之間的恆久友誼，額外對強化社區的功能是很有貢獻的。

所有的受培訓的參與者都會被要求評估此訓練

計劃，這些評估結果將作為「華埠托兒計劃」後期實施階段是否需要修正及此階段的計劃是否對華埠托兒工作有實質的助益。此部份的訓練計劃的經費包括工作人員的薪酬、顧問費用、飲料餐點及托兒服務為一萬四千三百三十一元。

建橋者——基督教華人社區服務中心 (ACCESS)

根據「華埠托兒計劃書」，建橋者正申請「千禧年托兒基金」中的六萬一千六百六十八元的經費，以支援未來三年作為增加六個社區低收入家庭之兒童進入建橋者的名額。建橋者原本有一個不設限制於低收入名額入建橋者的政策。假如符合資格，他或她將被列入建橋者的托兒服務辦公室契約(Office of Child Care Services)的等候名單中。因為建橋者位於華埠這個亞裔聚集的地點，服務的兒童多數是來自低收入家庭。兒童培育計劃主任Becky Bailey表示，「建橋者的服務對象百分之九十九為亞裔移民子女，這些兒童在語言上比較沒有多大的問題，倒是他們的父母較有語言方面的限制，無法在家裏輔導子女學校所交付的作業，建橋者因此較一般托兒中心有較長的學習計劃時間表，讓這些亞裔兒童課後仍在學校待一段時間，有老師特別輔導將作業做好」。在過去的幾年，建橋者因所募款及自托兒父母聯盟(Parent United for Child Care)的補助金而有能力實施這個「條件收費標準」的政策。

在建橋者的「課後輔導計劃」，每位兒童的必要支出為八十九元，但在「條件收費標準」內的最低繳費金額為三十元，而剩下的五十九元的差額算補助。全托托兒計劃的費用每星期為一百七十八元。而「條件收費標準」內的最低繳費金額為六十五元，而剩下的一百一十三元差額靠補助貼補。建橋者每年需要三千四百二十六元以資助一位符合最低繳費計劃的兒童進入建橋者。每年需要兩萬零五百五十六元資助六位符合最低繳費計劃的兒童進入建橋者，三年共需六萬一千六百六十八元。

王氏青年會

王氏青年會將利用千禧年托兒基金(the Millennium Childcare Linkage Fund)改善托兒育樂區的設施以符合法律對托兒育樂區的規定。另也利用「千禧年托

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